

# Southern Churchman



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## A PRAYER—FOR THE VISION OF GOD IN EVERYDAY LIFE

**"Blessed are the pure in heart, for they shall see God."**

O God, we want to draw close to Thee and see Thee, but our sight is dimmed by cloudy thoughts and unworthy deeds, and we cannot approach the clear light of Thy Presence. May Thy Spirit of Purity and Love so cleanse our minds and wills that we may break through the veil and reach out to Thee, that in Thy Light we may see light. Thus bathed in Thy Glory may we be transfigured, and go forth into the world reflecting Thy Light with a radiance which never grows dim.

Grant to us each such knowledge of Thee that we may love to follow Thee and keep Thy way; such love of Thee that we may shine with Thy Beauty; such communion with Thee as shall brighten our hope, strengthen our faith, increase our love, and keep us ever in the full peace of life with Thee. For the love of Jesus Christ our Lord. Amen.

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## — Thoughts — For the Thoughtful

It takes a brave man to face himself honestly.

The man who would be a leader must be the first to start.

When we have conquered ourselves, we have conquered all.—C. H. Spurgeon.

The man who is ashamed of his religion, ought to be, for he has the wrong kind.

Let the preacher preach and let the people get the congregations, and the work will be well done.

Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it.—Bulwer Lytton.

"Thou didst bring to blinded eyes  
Joyful light with sweet surprise  
By the use of worthless clay;  
Use me so, dear Lord, this day."

It is laid in the unalterable constitution of things that none can aspire to act greatly, but those who are of force greatly to suffer.—Edmund Burke.

No prayer is long that is prayed with the heart. One sentence is "much praying" if it is not sincere. A day's communion will be short if you see the King face to face.—Parker.

The one sure way to recover from the sorrow and ruin and staggering obligations of a world war is to end the strife in preparation for more of it, and turn human energies to the constructiveness of peace.—Warren G. Harding.

An hour comes when the strong and beautiful way to deal with ourselves is—having thought ourselves to a standstill, having worn ourselves weary by the imagination of grief or fear—to lift up our head and to look round about us to see if there is not one who needs us.

There is a land of light  
And harmony  
If our dull sight  
Would only let us see,  
Through mists that veil the eyes,  
That place of rest  
Beyond the skies,  
Where dwell the ever-blest.

The Christian must be a man of good will. He comes to bless and help, never to oppress and castdown. Those that come into contact with him should feel the uplift of his spirit, a cordial for the soul. It is lack of this good will that brings so much misery and so many quarrels. Pray for more kindness.

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# SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

## EDITORIALS

Vol. 88.

RICHMOND, VA., OCTOBER 6, 1923.

No. 41.

### GOD'S RESOURCES

According to reliable information, the world has already exhausted thirty per cent of the known anthracite coal deposits. Soft coal is not disappearing quite so rapidly, and so far there still remains unmined ninety-three per cent of the supply of this heat-producing necessity. Nevertheless, when it is remembered that it is only within the last hundred years that coal supplies began to be tapped in anything like the degree that is going on at present, it brings one to the conclusion that their complete exhaustion may not be a matter of such long duration.

According to a recent article in the *Scientific American*, "We are pyramiding our fuel demands year by year. Every year sees more used than the year before." The author goes on, however, to point out that "it will take much more rapid pyramiding than has occurred in the past to exhaust the coal, let alone the lignite and peat within the life-time of any person now living."

That is at least consoling, but what follows is even more so, and points out how limitless is God's provision for our comforts here on this planet.

For instance it is now said on good authority that such different natural resources as the ocean tides, and sun's rays may both be used for the generation of electrical energy. Developments in these fields have recently shown that by the use of "low-head turbines" power plants operated by the rise and fall of the ocean are practical economic possibilities, and in some places in Europe are already under construction. This same power will be found available wherever there are tidal estuaries or narrow mouthed bays.

Turning from the power of the ocean to what would

seem to be its natural opposite, the resources of solar heat, we are informed that already machines are in operation in Egypt for pumping purposes that derive their energy from the sun's rays. Egypt is not the only place where the sun pours down with sufficient strength to make things move. According to the same authority, "a single Arizona county could produce power enough to supply the entire power requirements of the United States. This could be done today if the demand were sufficient."

We do not make these sage remarks in order to impress our scientific knowledge upon our readers. There are those who are always wondering when something "gives out," and it is only when some scientist takes the time and trouble to sit down and enumerate the wonderful ways in which God is continually revealing to us His resources that we recognize how unlimited His powers are.

One continually hears the expression that this or that new process for developing heat or locomotion has been invented. Would it not be much nearer the truth to use the word "discovered"?

There are also many good people who shake their heads and think that people "are getting too smart," and finding out too many of God's secrets.

It seems to us that the wiser attitude would be to think of God as smiling to Himself over these new discoveries, as a parent would smile at watching a child put together an intricate puzzle which had been bought for the latter's amusement. Why should we suppose that God does not want us to know of His infinite mercies?

M.

### WHAT IS THE COLOR LINE?

Two articles have recently appeared coming from almost opposite sources on the same subject.

The one is written by a former judge of the Supreme Court of North Carolina, who was born and brought up in that state. The name of his article is "Should the Color Line Go?" and it appeared in *Current History* for September. Its author is Robert Watson Winston. He says of himself: "For more than two centuries my people have lived in the South. My father was a Whig, a thorough-going Union man, and opposed to secession. In 1861, when one year of age, I became owner by will of three-fourths' interest in five slaves. I sucked the breast of a Negro woman, listened to the wonderful tales of my father's slaves, rode 'horse' on their backs, swam and fished with them. The Negro, I think, is my friend; I know I am his. Thus I ought to be impartial."

The other article is entitled "The Negro's Greatest Enemy," and its author is Marcus Garvey, a full-blooded Negro of Jamaica, who is now serving a term in the penitentiary on a conviction of using the United States mails to defraud in connection with the organization and conduct of the Black Star Line of steamships.

Judge Winston makes a plea for the maintenance of

the strict observance of the complete segregation of the white and colored race throughout the country, especially in regard to intermarriage, on the ground that unless this policy is strictly adhered to the result will be a gradual fusing of the Negroes into the white race, with a consequent deterioration of the latter.

In support of the necessity for this program, he cites a number of interesting precedents, notably conditions in Cuba, Brazil, Mexico, Portugal, and the French colonies where marriages between the races are of frequent occurrence. His authorities are Shultz' and Hoffman's "Racial Traits and Tendencies." From the latter he quotes as follows: "The process is now rapidly going on and the black race will be absorbed; a condition which, though unpopular, is not unwelcome to many thinkers."

Before the conclusion of his article, however, he comes to the decision that before this condition is ever brought about in the United States, steps will be taken looking to the resettlement of the Negro in Liberia. In the meantime, he advocates encouraging migration from the South to the North.

The article by Marcus Garvey, curiously enough, reaches the same conclusion, although through an entirely dif-

ferent line of reasoning, and in one of his final paragraphs he says: "We believe that the black people have a country of their own where they should be given the fullest opportunity to develop politically, socially and industrially. The black people should not be encouraged to remain in white people's countries, and expect to be Governors, Mayors, Congressmen, Judges and industrial leaders. We believe that with the rising ambition of the Negro, if a country is not provided for him in another fifty or one hundred years, there will be a terrible clash."

We do not agree with the final decision to which either of these writers come. On the other hand we believe that the two races can live in peace and harmony, and at the same time with fairness and justice to both, but in order to do this it will be necessary to recognize that segregation is indispensable.

Recent results of Negro migration to the North have shown that where they settled in any numbers, it becomes necessary for them to live to themselves, to preserve peace. It is a striking fact that the most serious race riots have occurred in Northern cities like Philadelphia, and Chicago, or border cities, such as Washington and East St. Louis.

In order to maintain satisfactory race relations we must recognize from the beginning that segregation should carry with it justice. The Negro should have separate schools, but the buildings for their schools should be just as comfortable and well-equipped as those for white children. It is better, and incidentally safer, for both races to have separate seats in public conveyances, and separate coaches on the railroads. Here again, however, these accommodations should have as many comforts and conveniences as are provided for white travelers. Not only should this be so, but the better class of white people should take an interest in seeing that it is the case. In the same way housing conditions should be made as good in the Negro section, in proportion to the rents as they are in those

parts of our cities occupied by the white population. We believe that this arrangement can be satisfactorily maintained through the system of inter-racial committees throughout the South now already organized throughout many of our cities. It will, however, be impossible to continue a condition of peace and friendship unless the more intelligent, and more Christian of the white race recognize that the Negro is entitled to justice, and that justice can be given him without social intermingling.

This plan would not necessarily condemn the Negro to a continual existence by manual labor. He can organize his own banks, department stores, theatres, and other commercial, industrial, and recreational activities. When he develops ability along these lines, he will certainly find sufficient patronage from his own race to support his ambitions. There are, already, prominent business institutions that are entirely run by colored people.

According to Marcus Garvey, at present a most serious handicap to this plan is the antagonism within the colored race itself. He claims that his own downfall was brought about largely because he was too dark a shade in color to suit the light mulatto leaders. This position may be due to an over-sensitiveness on his part, but it is well known that in Church affiliations the Negroes drift into groups that are separated on a strictly color line, and certain congregations have positively refused to accept the ministration of a preacher who was not of a light enough shade to be acceptable to the leaders of his flock.

To sum up, our belief is that the races can live together in harmony, and without amalgamation, provided the North will recognize the importance of segregation, and that it does not mean injustice; and if the South will recognize the importance of justice, in educational and industrial fields, and that justice does not mean any breaking down of the race line or interference with segregation.

M.

## SHALL WE ALLOW A FURTILE FIELD TO GO TO WASTE?

The State University is becoming a larger factor in civic life every year, as the public school system of the country develops to greater perfection, and recognized rural high schools prepare their graduates in ever-increasing numbers to move on to State institutions of higher learning.

Since this is the case, and since it is acknowledged that the services of our church make their appeal far more to the educated, and cultured, is it not a vital matter that we should be prepared to offer these services under proper conditions, and the proper setting to the hundreds of young men and women who come from all parts of the country in ever-increasing numbers to these centres of vigorous young life.

Such adequate provision by the church is due not only to our own Church boys and girls, but for the educational value it can have upon the entire student body in giving them the opportunity at least to become acquainted with our own beautiful liturgy rendered in surroundings, and with the musical accompaniment that makes it thoroughly inspiring.

When young people go off to college they are apt to sever old ties to a certain extent, and do a little spiritual experimenting by drifting into unfamiliar churches.

A comfortable and attractive chapel, equipped with a sweet-toned organ, which will attract a good choir, situated near the University grounds, will prevent this kind of drifting among our own students, and would at least offer an attractive point of contact with the church to those who came from without our communion.

Efforts are now under way to make the proper provision for cultivating this important field in, at least, three states.

Episcopalian at the Universities of Illinois, North Caro-

lina and Virginia are all trying either to enlarge their present church buildings or to build new ones.

This movement wherever it is undertaken has at least three things in common.

It should either originate, or anyway have a vigorous support within the student body.

It should be made a subject of appeal and concern to the alumni who are Churchmen, wherever they may now be living.

Lastly, but most important of all, it should be recognized as a state-wide, and not merely a diocesan movement, and so should be made the object of interest to all the dioceses within the state in which the University is situated.

The effort in Illinois has already received the approval of the Bishops of Quincy, Chicago, and Springfield. It also has an organized student committee with its own secretary.

So far we are not aware that the three Bishops in Virginia have given the matter their combined attention or that this has been done in North Carolina, but there can be no doubt that it would, anyway, receive their written approval if presented to them.

Indeed this whole field seems to us of sufficient importance to be worthy of some department of the General Church, which could act as a clearing house to give information, and perhaps suggest plans that could be applied to a greater or less degree in each state.

Our brethren in the other churches have already recognized the importance of this field, and the Methodists in Illinois have a splendidly equipped church, and social center at that University. And the Baptists are preparing to build one at Charlottesville, in Virginia.

M.

## EVANGELISM--THE CHURCH'S NEED

By the Reverend W. J. Loaring Clark, D. D.

**L**OVE, the greatest thing in the world, is not an intellectual concept, nor is it a syllogism. It is an experience.

Christianity is not merely a philosophy nor is it an ethic. It is a relationship. Not only the relationship of an individual to an institution but the relationship of the individual to a Person.

Why should the greatest fact in human experience, the fact of love as expressed by emotion, be ignored in our spiritual relationships?

Evangelism recognizes the power of the emotional, and its primary appeal is not to the reason but to the affection. Not to the intellect but to the conscience.

The great danger in modern religion is the substitution of loyalty to an institution in the place of relationship to a Person. The substitution of a system for an experience. Surely we are justified in demanding that the Christian shall have a conscious experience of his relationship to God through Christ Jesus, and, being conscious of this relationship be willing to testify concerning it!

A conscious experience that begets an enthusiasm is the supreme need of the Church today.

I presume we all agree that the work of our Church is two-fold. First of all an intensive work and second an extensive work. There is no organization in the world that will compare with our Church for the development of the intensive spiritual life of the individual—that growth in Grace and Knowledge that is so essential to the development of Character.

There is no question that this intensive work of our Church so engrosses the minds of many that their only thought of the Church is that of an institution for the sole purpose of their personal soul culture. We are, as a Church, centering upon the intensive development of the spiritual life of the individual to such an extent that there is a danger of forgetting our responsibility for the extensive work of the Church. Some hold the opinion that the Episcopal Church is best represented, not as an evangelistic agency for the extension of the Kingdom, but as a post-graduate course in Religion.

Some of our clergy and many of our laity apparently consider this intensive work as the only duty of the Church and concentrate their energies accordingly, contending that first of all we stand for "Cultural Religion," that which may be looked upon as the norm of Christian experience, viz: the entering of the child into the Church through Baptism, then Confirmation, the Holy Communion, the offices and so on, according to the beautiful arrangement of the Book of Common Prayer. We do recognize, of course, a second method and responsibility. We must and do receive not only children but grown-ups, those who have been brought into the Church or attracted to the Church from the Methodist, Baptist, Presbyterian or Congregational Christian Bodies. We never forget to remind such converts when they differ from us concerning methods—"Yes, but you were brought up a Methodist, etc!"

Our growth is therefore from two sources, the children of communicants and the ingathering of those from other Christian Bodies. We appear to make but little impression upon the mass of our population, nearly sixty per cent of whom have no definite religious affiliation.

How many do we win from the outside? In this respect we find our gains are almost nil. We have not prepared ourselves to do this particular work by any concerted action, and we may well ask ourselves if it is really possible for our Church to become an Evangelistic Church and reach the non-churched of our communities.

I recognize it may be contended that, in a sense, every part of our program is Evangelistic—the proclaiming of Good News to the world. Through the Church Schools the message of the Church, the manifestation of the Love of God, is presented in the Christian Nurture Series. Dr. Gardner would contend that it is Evangelism to teach, train and attract people by giving the Good News through an intelligently prepared series of Biblical and Churchly teachings. Dean Lathrop would contend that it is Evangelism to give the Good News through Social Service, but the original idea of the New Testament is that Evangelism is closely related to preaching—proclaiming—through the spoken word the Good News of Salvation to a lost and sin-stricken world; presenting to men the need of Repentance and Faith. Presenting the necessity of a decision to be reached in the life of the individual that will bring him into changed relationship with God through Christ his only Saviour.

The immediate problem we have in our beloved Church

is to restore this New Testament idea of Evangelism. We have a responsibility through Preaching to so present the Gospel of our Divine Lord that it will attract people from the outside, the non-churched, and cause them to undergo a spiritual change called "Repentance unto Life"—Preaching directed not so much to the reason as to the emotion, the conscience, the will.

Some would say "that isn't our job." If there is anything to which we object it is the display of emotion in preaching. We are burnt out on this proposition and look upon emotionalism as "a spasm of psychological reaction"; entirely unworthy and incompatible with the dignity of this historic Church. We prefer to express emotionalism in religion through gorgeous ritual, beautiful color and elaborate music.

Are we not overlooking a sublime fact that our Church has been put into the world, not only to train and to love our own particular members, but also to make a strenuous effort to reach those who are outside of the Church altogether?

Has our Church so entirely lost the spirit of Evangelism that it is not in sympathy with the New Testament method of reaching the outsider, but is perfectly willing to go on recruiting its strength from the children of its own membership and from the select few who are attracted to it, but is not willing to make a concerted effort to reach the man on the outside?

I suggest that we must more intensively direct the attention of our people, both clergy and laity, to this supreme fact, that they have a personal responsibility to God, not only to nourish their own souls but also to care for the souls of the non-churched, those on the outside, who are waiting for an invitation to come in. I further suggest that a clear note of Evangelism be restored to our pulpits and a real sense of personal responsibility for the salvation of others be impressed upon those who occupy our pews.

As a Church we desire to appear so tremendously learned, so intellectually up-to-date and so afraid of being undignified, that our average member is scared to death to manifest anything that may witness to our spiritual intensity. Let us beware of having the form of godliness without the power!

Pliny tells us that early Christianity spread like a contagion through Greece and Asia Minor. Spread by personal contact, personal work, personal evangelism, personal testimony. As a Church we have largely lost this power and as a result we fail to impress the non-churched; those "who are without God or hope in the world."

The objective of the Commission on Preaching Missions is to formulate plans whereby our Church may reach more effectively, through Evangelism, those who are without God; expecting, through prayer and preaching, to bring such to repentance, effect their conversion through the Power of the Holy Spirit and bring them into full communion and fellowship with the Church. Truly a gigantic task, but one surely worthy of our highest endeavor.

The supreme call of Christianity is not to intellectual achievement but to Love and to Succor. This naturally implies something more than an intellectual appeal. It means that you must not only believe intelligently but you must feel intensely, and a development of that intensive feeling is certainly necessary if you are to have that love toward your fellowman that is impressed as Compassion and expressed in Service. Such an expression will not manifest itself in a cold intelligence but in a rapture of emotionalism.

We know that we have passed from Death unto Life. How do we know? By a syllogism? No! Because we love God and our fellow men. These things are to be restored to the Church and the Prophet must be recognized equally with the Priest, Pastor and Teacher if we would have a well-rounded expression of the whole Gospel of our Divine Lord, as the full and final solution of the perplexing problems of this restless twentieth century.

Our idea in the past has been that a Parochial Mission was an appeal to our own people primarily, teaching them to observe "all things I have commanded you," with an especial emphasis upon the "Faith once delivered," giving to the members of our own flock the opportunity to grow in grace and in knowledge. All this and much more is blessedly right and proper but is this the whole of our responsibility in a Parochial Mission? Where does the man outside come in? The fact is he does not come in. The man on the outside has been sadly neglected by the

(Continued on page 23.)

# WHAT DOES CHRISTIAN CITIZENSHIP MEAN TO-DAY?

An Address Made to the Brotherhood of St. Andrew, Chicago

By the Right Reverend Thomas F. Gailor, D. D.

**T**HE subject I have been asked to speak about today is "What should Christian citizenship mean in our age and time?"; and to answer this question we must understand the character and purposes of our government and our relations to it.

What is democracy? What does it mean when we speak of "government of the people, by the people and for the people?" It sounds very well but what does it imply? Well: A real democracy involves two things, viz: (1) A government made by the people, and (2) a government which shows by its laws and methods of administration a recognition of the essential worth of every human being—protecting every man, woman and child, and giving each and every one a chance to realize its right to life, liberty and the pursuit of happiness.

With regard to the first characteristic of democracy I think that our government, as human institutions go, fulfills the condition and it does express the will of the American people. The people have the power. The government is what they make it.

As for the second characteristic of democracy we have not succeeded as well as we should and we are still behind some of the nations of the world. We must remember that no government which is administered by human beings is going to be absolutely perfect; and so we have not been able to guarantee to every citizen of the United States the full protection of life, liberty and the pursuit of happiness. But we have done pretty well.

With all our faults we make bold to say that there is no country in the world where a man with average intelligence, with willingness to work and to save, can do so well for himself as these United States.

I do not think, that there is any real American who wants to destroy this system of government or throw the Republic out upon some unknown, uncharted sea. We have twenty-five hundred years of history behind us with the story of all the experiments by which men have tried to improve the conditions of human society; and the man, today, who is dreaming dreams about the perfectibility of human nature and the necessary influence of environment on character, and wants to overthrow this government and set up some new theoretical social system, is chasing rainbows, and worse.

One thing is certain: Human nature is human nature; and it is not originally, nor instinctively, nor by evolution, unselfish and altruistic, and a popular government is always going to reflect the faults as well as the virtues of the men and women who cast the votes. Before we can improve or change the character of our government we must improve and enlighten, and moralize and spiritualize our electorate. The ultimate appeal is to the people.

Now that means education, and by that I mean not merely the education which the children get in schools—that is a small part of it—but the broader education of daily life—the ideas, the thoughts, hopes, convictions, fears and aspirations, that a man or woman absorbs from the work, the business, the recreation—the experience and contacts of every-day existence.

It means, in other words, the cultivation of the soul of a people; and a people's soul is not expressed in nor represented by the bigness of the cities, the roar of machinery, the rapidity of transportation, the size of the crops and herds, the produce of its mines and farms—but by their sense of responsibility for life, their standards of conduct and their love of truth and honor and righteousness. These represent the soul of the people, and they will be reflected in their government, their business, their amusements, the habits and customs of society.

Unfortunately, too many of us, Americans, have been so busy thinking about our bodies, that we have almost forgotten about our souls.

The various and wonderful discoveries and inventions of physical science have increased and emphasized the comfort, the enjoyment, the value of physical life. Man, the animal, has grown to large dimensions and is tempted to measure all plans, schemes, movements, successes by material results. In fact some people have not only forgotten their souls but openly declare that they have no souls; and as for the future life beyond this one, they do not trouble themselves thinking about it. Let us eat and drink and amuse ourselves, for tomorrow we die. They try to justify this mental attitude of indifference to the moral and spiritual order by talking glibly about evolution—implying, though not actually saying so, that man,

with all his intellectual, moral and spiritual aspirations and longings, is only a natural, casual, accidental result of the collision of atoms—that this world, with all the reason shot through it, is the result of blind, irrational, purposeless chance; and we men and women are mere vanishing embroidery on the landscape like the trees and flowers.

We had better face the fact that this is a real cult—a kind of new religion—with some popular modern propagandists. They write "Outlines of History" to prove it, and it is the underlying assumption of a lot of the widely read literature of the day. It's a sort of atmosphere that one breathes unconsciously—a clammy kind of atmosphere, stupefying and deadly, but it is hard to analyze. It is simply the vogue of the mere intellectual and that means with them the mere material, and that means the selfish and godless interpretation of human life. It has its effect upon professional education, upon society, upon industry and upon government.

In the sphere of professional education it has virtually eliminated discipline. Young people must not be controlled, they must have free outlet for their natural impulses; they must not be instructed and taught what standards of life and thought they ought to admire and follow, but they must be left free to choose for themselves, and the calamitous results of this *laissez faire* philosophy are seen in mob violence, scientifically conceived and conducted crime, unblushing vice, and contempt for law. Some of our modern educational theorists would like to standardize all education and put it upon an industrial plane, and turn all our colleges into machine-shops and laboratories. And why not? If success in life means nothing more than getting what you can of the comfort and amusement that is at hand right here and now, why not be trained for this business? The whole scene—they call it a game anyhow—a game for high stakes, for material power. The workman plays it; the capitalist plays it, and it is a great a thrilling and absorbing game, and the subtle indirections and base dishonesties and clever cruelties flourish and win out. Government, Industry, Society—what a tremendous, exciting, heart-breaking game for stakes! The materialistic, scientific, machine-world—the world without moral or spiritual values, without thought of the eternal realities without hope for the future, without God to save and bless;

"Tomorrow and tomorrow and tomorrow  
Creeps in this petty pace from day to day  
To the last syllable of recorded time;  
And all our yesterdays have lighted fools  
The way to dusty death."

No wonder that Mr. Henry Adams and Mr. Frederick Garrison despair of any future for humanity. No wonder that a dying philosopher said the other day: "It is a mean world, peopled by a mean race."

\* \* \* \* \*

Of course the American people as a whole are not going to be humbugged by this philosophy—which, after all, is two thousand years old—hoary with age and blasted with failure. The Greek democracy tried it and died. The Venetian Republic tried it and you remember Ruskin's description of the figure on the Ducal Palace: It is the figure of an old woman with a veil over her forehead and a bag of money in each hand. The throat is made up of sinews with skinny channels deep between them. The features hunger-bitten. The eyes hollow. The look glaring and intense. Speaking forever of that love of material wealth, that avarice, which ate the heart out of the great Republic of the Middle Ages—the Queen of the Adriatic Sea.

\* \* \* \* \*

And we rejoice today, that there is a strong reaction against this mechanical theory of human life and work. Rich men who have succeeded in the great game are making atonement by founding institutions for the public welfare; but best of all and surest of all, professing Christians are awakening to a sense of the danger that threatens us—that threatens our very existence as a nation. And why did not the Great War teach us the madness of this materialism? Germany exploited this machine theory of the universe to the limit and built up a combination of physical forces, never before equalled. The other nations were following in her wake. As Mr. Clutton Brock said: We were as big fools as the Germans and believed in the ma-

chine and trusted the machinery and had almost forgotten the Supreme Will behind the machine. And then the will of man, the reflection and agent of the will, the will to righteousness and truth and justice, rose up and asserted itself and smashed the machine to pieces. And so we no longer talk about the "survival of the fittest," when we tell of the boys who died in France. We did not survive because we are fittest. They did not die because they were less fit. No indeed. They were the men. They had the manhood. They exemplified the finest, truest law of all human nobleness, the sacrifice of self for a Great Cause—a law that shines from the Cross of Jesus Christ and discredits and repudiates forever, the mere mechanical, the

mere scientific interpretation of God's world.

My friends, what does Christian citizenship mean today? It means the voluntary surrender of private and individual aims and profit to the common good. It means fellowship and brotherhood and helpful sympathy to strangers within our gates. It means the breaking down of the barriers of race and class and section in the service of our country, and the love of humanity that overleaps all boundaries of national pride and prejudice, and accepts the obligation of service to all mankind.

It means finally the democracy of the willing heart and the outstretched hand, faith in God, faith in our fellow-men, faith in the future of our country.

## THE CHURCH'S CONTRIBUTION TO THE LABOR PROBLEM

By the Very Reverend Robert K. Massie

**J**ESUS CHRIST is the world's need and the world's hope. The Church has not always made that fact plain in times past. Too often has the Church stressed the fact that Jesus Christ is the Saviour of the individual. True, He is a personal Saviour, a personal Master, but I want now to emphasize this fact: that He is the Saviour of the World, and of Society. And the Church must proclaim His principles as dominant in all human relations. That man is not a Christian who worships devoutly in the Church and then acts unfairly towards his employee; neither is that man a Christian who worships devoutly in his Church and then acts unfairly towards his employer. Until you take your religion into your office, into your shop, into your factory, it is not the religion of Jesus Christ. Therefore, it is the task of the Church to hold up Christ and give His message to the world today.

The minister is not an industrial expert. He should not attempt to promulgate plans or define relationships, he must ever be a spiritual expert. He knows, or should know, the principles that should underlie these relationships and practices. By these principles only can we find adjustment.

### The Old Way.

Let us look at the old way, the old relationships. The old idea was to get just as much as possible, and to give just as little as possible. Get all you can—give what you must, no more. Production, efficiency; and if in the production, men and women were crippled, and bent, and broken, produce. "Put money in thy purse," said Iago, the wickedest of Shakespeare's characters. "Put money in thy purse!" How? That was nothing. I am not denouncing the capitalist. I am only saying that the old method was to get as much as possible and to give as little as possible. And the old idea of the employee was to get all he could of wages, and to give just as little as possible in work and service. This is warfare, nothing else. That idea I denounce as fundamentally wrong. It is the idea of "I get all I can from you, and you get all you can from me," and the stronger wins—the unscrupulous survives. This is the wrong conception, whether you employ one man, or thousands of men, whether you employ one woman to cook your meals, or thousands in your factories, I here affirm that the Church's contribution to the Labor Problem is to emphasize the fact that service not greed; that cooperation, not warfare, that good will, not hate, is the underlying and eternal principle of the relationship between the employer and the employee. This was the law offered by the Lord of all life when He said, "Whatsoever ye would that men should do to you, do ye even so to them."

This principle is a practical one and can be applied. It will bring justice between man and man. Not charity, but justice. We are to produce the world's wealth in one way or another. How to produce the most is only a part of the problem. How to distribute it is another question. And there is still the rest of the problem, How to develop the man that produces the wealth. Not simply things, but men and women. Our question is not only how to produce abundantly, how to distribute fairly, but most important of all, how to develop character in men and women in the process. This is the goal of humanity and of the individual. And men and women will not be developed under the law of grabbing, of keeping, of holding. Some will say that such a principle as that of the Golden Rule in business will result in this, that "I claim nothing, and the other man gets its all." No, it means that when you substitute the law of cooperation and good will for the law of warfare and of hate, you produce more wealth, you distribute more fairly, and you develop men and

women as you produce. This is the religion that Jesus Christ carried into all the relations of life. Men are too content with being reasonably honest in business, with being kind to their families, fairly regular in church service. This to some, is sufficient. No, there must be a re-ordering of all life in the light of the principles of Jesus.

The sources of wealth are four, and all are necessary and are dependent on each other. The earth with all its resources; labor, which should always be dignified because Jesus labored at a carpenter's bench, and said "My Father worketh hitherto, and I work"; capital, or stored up wealth, which is absolutely necessary to human welfare and human society. The fourth source is often forgotten. There must be management to conduct the enterprises of business. The problem is to produce abundantly, to distribute fairly and to develop men. And as His servant, I declare that the law of human life is not as the Devil stated on the mountain top, when he said, "All these things are mine," by the law of greed and lust and cruelty and sin. This is the devil's lie. Our Lord said, "Thine is the Kingdom and the power and the glory." And, "Whatsoever ye would that men should do to you, do ye even so to them." And many men are coming to realize that the methods of greed and warfare and suspicion are the devil's law, and are substituting for them the law of kindness and cooperation and good will, which is the law of Christ.

### The New Way.

The laborer is asking for a steady job. The nightmare of labor is unemployment. The laborer is asking for adequate wages. He wants a voice and share in the business. He wants a chance to rise and to develop himself. And what does Capital want? A safe industry, a sure investment, the welfare and the expansion of the work. These things can be obtained, they can be adjusted by the Christian law, never by the devil's law. The old theory that "men are like hogs around a trough" and the more each gets, the less there is for others, is not a true theory of life; but only as we work together, as we trust each other, not distrust; as we love, not hate, will we find the solution of this problem. There are in America today more than a thousand firms, some of them employing thousands of men and women, which have begun to apply this principle, in part at least, and have taken the laborer into a voice in the management. The employee has something to say concerning his work, his wages and his hours. And this is being successfully done. The Steel Corporation, after stating every reason why they could not abolish the twelve-hour day, did abolish it. Not because labor demanded it, but because the spirit of Christianity is permeating human life, and society demanded it. His spirit, His life is growing in power.

A firm in Cincinnati four years ago deliberately and systematically adopted the Golden Rule in business. The Arthur Nash Company. An industrial miracle! In excerpts from lectures delivered at the Massachusetts Institute of Technology, Cambridge, Mr. Nash said, "In less than five years, we have seen the acceptance of a great spiritual principle, an honest endeavor to apply it to all the working relations of life."

The thing the Christian Church needs to do today is to apply in its pulpit and its pew the law of Christ as the law of life and to show to the world that this is the only satisfactory rule of life. It will guide the relations of parent and child in the home, of men in the world of business, of employer and employee. It will guide capital and labor in all their relations. It will conserve human society and develop character, because the Master of all life has said, "Whatsoever we would that men should do to you, do ye even so to them," and we know that His word is truth.

## Christianity and the Community

*Thy Kingdom Come on Earth*

The Rev. R. Cary Montague, Editor.

### PEACE OR DESTRUCTION.

There was a time when in the course of a misunderstanding between two great nations the issue might become so acute that it would be a question of peace or war. That time has passed. There will never be another question of peace or war. In the future if it is not peace it will be destruction. To quote the words of one who is informed by reason of expert knowledge: "It won't be war at all, but just suicide for all of our people, and for all of the other people. No man's land which was two hundred yards wide in the last war, will be three hundred miles wide in the next war, but the plans contemplate annihilation far beyond No Man's Land. Working and living underground will be the only expedient by which the population of city or country will have any chance at all to remain alive. That would be only temporary protection against starvation, for crops cannot be raised underground, and of course the new gases will kill all plants as well as human lives."

It was no mere peace propagandist who made this statement, but a member of the British Military Aviation staff.

Scraping battleships is going to bring us but little nearer to universal peace when new war plans contemplate that much of the long-distance work of devastation shall be done by big dirigibles that are capable of carrying their own supplies of explosives and poison gases, and also flocks of airplanes that may be launched from them to carry destruction in all directions.

Even in the last war, when at its beginning fighting in the air was altogether experimental, before its conclusion the Allies had planned attacks upon the city of Mannheim which included a bombardment of that place by four hundred airplanes, three times a day and twice in the course of the night until it was destroyed.

According to Charles A. Selden, who writes for the Ladies' Home Journal, France could put 2,400 fighting airplanes into the air in a few days, and England is building to catch up with her neighbor across the channel. As yet the development of this form of armament in competition with other governments has not become a definite policy, but unless vigorous and practical steps are soon taken for another disarmament conference which shall include the air as well as the sea, the race for supremacy will begin in earnest, and will take the place of the former competition in naval armament, which was checked by the Washington conference.

It is rapidly becoming not only good religion, but good economy to be a pacifist. Expenditures for destructive machinery in the past will be as nothing to those of the future, if competition in the air is allowed permanently to set in, and the destruction wrought if two great powers cannot adjust their differences peaceably will be beyond all words to describe.

### IN JUSTICE TO WEST VIRGINIA.

Exception has been taken to a short article which we published two weeks ago, and had taken from the Survey. It is our desire to be perfectly fair, both in news and

editorial, and we therefore publish herewith the following letter:

September 24, 1923.

Editor of the Southern Churchman,  
Richmond, Virginia.

Dear Sir:

In your issue of September 22 in the department headed "Christianity and the Community" appears an article taken from "The Survey," headed "The Way They Do It in West Virginia." This article is so full of misrepresentations that I feel it my duty as a citizen of one of the Southern Counties of West Virginia to write you in regard to it.

In the first place the article states "and the murders on the courthouse steps at Welch are after two years still unpunished." This is a serious charge and, if true, would be a disgrace to McDowell County, of which Welch is the county seat. I presume that by the "murders" the article refers to the killing of Sid Hatfield and Ed Chambers. If you will examine the records of this county you will find that the men who killed Hatfield and Chambers were indicted, tried and acquitted. In their trial the Prosecuting Attorney of this county was assisted by the very able counsel of the United Mine Workers of America. The jury in this case was composed of twelve men who will compare favorably with any jury to be found elsewhere in this country. It, therefore, seems out of place for a Christian paper to refer to men as murderers when they have been tried and acquitted in accordance with the laws of this state and the Constitution of the United States.

The article further states, "The test meeting held by the American Civil Liberty Union at Logan (see The Survey, April 15, 1923) and the grim report recently rendered by the civil liberties committee to the Federal Coal Commission, have directed the flickering attention of the outside public to the lawlessness of the Southern counties." As McDowell County is one of the Southern Counties of West Virginia, and as the article has already referred to its county seat, I presume that McDowell County is included in this statement. Have you, Mr. Editor, ever been in McDowell County? Have you ever been in Welch? If you have not, I invite you to come to as law-abiding community in which it has ever been my good fortune to live. I have lived here six years and in that time I have not considered it necessary to lock either my back or front door. Can you say the same for the community in which you live? There have been no labor troubles in McDowell County for twenty-five years, and it is a county whose only business is that of mining coal. Its people are industrious; there is no poverty here; the miners are a contented lot of people who have had patriotism enough to work and not strike.

I do not know whether you know anything about the American Civil Liberties Union, but since your department has the subheading "Thy Kingdom Come on Earth" I take it you do not, for when Christ's Kingdom comes, God forbid that the American Civil Liberties Union will ever have anything to do with its government.

Very truly yours,

J. RANDOLPH TUCKER.

The Survey is an organ recognized as an authority by all social workers, and usually is thoroughly well, and accurately informed, hence we thought it safe to quote this magazine. On the other hand we have every reason to believe in the sincerity and honesty of our correspondent whom we quote above.

## INSPIRING SERVICES MARK BISHOP FREEMAN'S CONSECRATION

**I**N the presence of one of the largest gatherings of Churchmen ever held in Washington and in all the solemn beauty of the ritual of the Church, Dr. James E. Freeman was consecrated third Bishop of Washington at Epiphany Church on September 29, the feast of St. Michael and All Angels Day.

The service was begun at ten-thirty, but long before the appointed hour, those holding cards of admission were being quietly ushered to the seats assigned them. On account of the limited space in Epiphany Church, compared to the demand for admission, it was necessary to require cards of admission from all who came. Some of these were members of Epiphany Parish, Diocesan officers, visitors from Minneapolis and Yonkers, Dr. Freeman's former parish homes; representatives of organizations in Washington cooperating for the common good, distinguished representatives of the government, including Secretary Hughes, Chief Justice Taft, Mr. and Mrs. Woodrow Wilson and General Pershing.

Immediately preceding the service the organ was played by Stanley R. Avery, who was former organist at Yonkers when Bishop Freeman was rector there and followed him to Minneapolis. The *Veni Creator Spiritus* was used here as a theme.

The procession, which escorted the Bishop-elect from the parish hall to the church numbered about six hundred, led by the choir of Epiphany Church, singing in unison the ancient Litany of the Church, "Jesus With Thy Church Abide." The order of the procession was as follows:

A vested crucifer bearing the Sinai Cross, the choir, Dr. George Fiske Dudley, master of ceremonies, the students of the Virginia Theological Seminary, lay delegates of the Diocesan Convention of Washington, lay members of the Cathedral Council, lay readers, the vestries of the Church of the Epiphany, St. Andrew's Church, Yonkers, N. Y., and St. Mark's Church, Minneapolis, all of which Dr. Freeman once served as rector. Following these came the visiting clergy in order of their ordination, the faculty of the Virginia Theological Seminary, the clergy of Washington, the Standing Committee of the Diocese of Maryland, the mother Diocese, the National Council, the deputies of the Provincial Synod, the deputies to the General Convention, the mace bearer, the Cathedral Chapter, the Standing Committee of the Diocese and the readers of the testimonials. Visiting Bishops, other than the consecrators were next in order, followed by Dr. Freeman, vested with his rochet and attended by his presbyters, the Rev. Dr. Henry R. Freeman, his brother; and the Rev. Dr. Herbert Scott Smith. Following these were the consecrators, Bishops Gailor of Tennessee, Lawrence of Massachusetts and Murray of Maryland. The service beginning with the communion service was said in exact accordance with the form of consecrating a bishop as found in the Book of Common Prayer. The Litany was read by Bishop Cook of Delaware, and the Presenters were the Rt. Rev. Arthur S. Lloyd, D. D., of New York, and the Rt. Rev. Nathaniel S. Thomas, D. D., Bishop of Wyoming. Testimonials were read as follows: The certificate of election by the Hon. Blair Lee, the Canonical Testimonial by Dr. A. R. Shands, Certificate of Ordinations by the Rev. George F. Nelson, D. D., who had been present at the ordination of Dr. Freeman, both as deacon and priest; the commission to consecrate by the Rev. Charles L. Pardee, D. D., the consent of the Standing Committees by the Rev. George F. Dudley, D. D., and the consent of the Bishops by the Rt. Rev. William Cabell Brown, D. D., Bishop of Virginia.

The varied colors found in the hoods worn by the clergy, the special gowns worn by the lay members of the Cathedral Chapter and robes worn by the twenty-four bishops in the procession formed an impressive and colorful scene, which was added to by the presence of the prelates of the Orthodox Eastern Churches. Among these distinguished clergy were Archbishop Alexander, Metropolitan of North and South America; Archbishop Pantaleimon, Bishop of Jerusalem; Archbishop Aftimios, of the Syrian Church of America; Archbishop Platon, of the Russian Church and Bishop Hodur, of the National Church of Poland (old Catholic), robed in their black hoods and gowns and carrying the long golden jeweled staff of their office. The sermon of the occasion was preached by the Rt. Rev. William T. Manning, D. D., D. C. L., Bishop of New York. In a strong and stirring fashion, he reminded his hearers of the historic importance of the office of Bishop, coming down in direct Apostolic succession, of the supreme duty of Bishops and all preachers to preach the pure gospel of Christ, to preach a Person, and not a doctrine, and that Person

none other than Our Lord Jesus Christ; to preach "not some esoteric intellectual discussion of the Christian religion reduced, rationalized and denatured, but the Gospel which has the Cross at its center." He referred to the Bishops as "Evangelists, Teachers, Witnesses of Jesus Christ and preachers of the Gospel."

Turning directly toward Dr. Freeman, who sat between his two presbyters and directly in front of his aged mother, Bishop Manning delivered a personal charge to Dr. Freeman, who remained standing as he listened to the stirring and searching words of the preacher.

At the time of the consecration, eight Bishops laid their hands upon the head of Dr. Freeman, who knelt in their midst and listened to their words. The Bible, ring and cross, were then delivered to him, all the gifts of Epiphany Parish.

Immediately after the service, about five hundred men, including the clergy of the Diocese of Washington, lay delegates to the last Diocesan Convention, visiting clergymen and laymen and all Bishops who were in Washington for the service, were entertained at luncheon at the City Club by the vestry of Epiphany Church. General Lejeune of the Marine Corps acted as toastmaster and speeches were made by several visiting Bishops, Dr. Freeman, a brother of the Bishop, Bishop Freeman, and Dr. George F. Nelson. Mr. Dimon, of St. Andrew's Church and President of the Pastors' Federation in Washington, read a resolution from that organization, wishing the new Bishop of Washington Godspeed in his great work and pledging the support of the members of the Federation.

Another gathering incident to the consecration services, was the reception held at the Corcoran Art Gallery Saturday evening, when all the Church people of Washington were given an opportunity to meet Bishop and Mrs. Freeman.

### The Open Air Service.

Unique, however and perhaps unequalled anywhere for a service of its kind was the great open-air service held on Mt. St. Alban in the Cathedral Close on Sunday afternoon. People of all creeds and Church relationships had been looking forward to and planning for this service for weeks and with every detail of arrangement carefully taken care of, the service was one never to be forgotten by those who were present. At the appointed hour the Army Band, secured through the courtesy of the Secretary of War, played in the distance a portion of the Hymn of Praise and this was followed by the Processional, "Onward, Christian Soldiers!" The choir was composed of all male choirs of the Diocese and scattered through the congregation were two hundred and fifty women taken from the mixed choirs to stimulate congregational singing. All of the music was under the direction of Mr. Edgar Priest, Cathedral Organist. In the procession were students from the Virginia Theological Seminary, students of St. Albans' School for Boys, the Cathedral Chapter, prelates of the Orthodox Eastern Church, clergy of Washington, and Bishops Rhinelander, Gravatt, Horner and Freeman. Knights Templar, in a body, were seated in special seats assigned to them as were also clergy of other denominations in Washington, who were especially invited for the occasion. The procession, led by the crucifer, bearing a cross, contained three flags—the Diocesan flag, the Cathedral flag and the American flag. A large cross of red dahlias stood at the back of the improvised chancel, where the clergy and Bishops were seated.

After the service Dean Bratenahl made several announcements and read two messages which were of the keenest interest to all. The one from President Coolidge, expressing his regret at his inability to attend the service and expressing his appreciation of the work of the Church and especially of the Cathedral undertaking in Washington, closed with the following statement which Bishop Freeman referred to as epigrammatic and significant, especially coming from the Chief Magistrate of the country, "The strength of a country is the strength of its religious conviction."

A message from Woodrow Wilson, in which he regretted his enforced absence, congratulated Bishop Freeman in his position of larger and greater responsibilities and emphasized the need of religion for all, saying that the hope of America is to be found in the way which leads to Christ.

General Pershing, whose name was on the program as one of the speakers, was unable to be present, and in

(Continued on page 23.)

# INTERNATIONAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW THE FORTIETH BIRTHDAY

By John W. Irwin

**F**ROM England, China, India, and all parts of the United States, members of the Brotherhood of St. Andrew gathered in Chicago, to spend the days from September 19 to 23, in considering the activities of the organization in the forwarding of Christ's Kingdom among men, and to renew their fraternity and their inspiration.

For the third time the University of Chicago extended its hospitality to the Brotherhood, meetings being held in Mandel Hall, the Theatre, and in various committee rooms, while the delegates were comfortably housed in the University dormitories and fraternity houses.

One naturally refers to it as a "Convention," but in reality it was two conventions, for the Junior Brotherhood, with more than two hundred boys, conducted splendidly helpful and stimulating sessions of their own, considering the question of leadership, and the things that boys can do to bring other boys to a personal knowledge of the Master.

It would be impossible, in several entire issues of the Southern Churchman, to print the whole proceedings, or even a representative number of the splendid addresses made during the five-day period. So we shall merely touch on a few of the things said and done, not the bright spots, or the high lights, for there were none; the entire convention was on such a lofty spiritual and intellectual plane that anything that may be abstracted from the whole, is merely representative.

With splendid hospitality, the Diocese of Chicago cared for its visitors, and a beautiful expression of this welcome was given in Bishop Anderson's address at the opening session.

The Hon. Franklin Spencer Edmonds, of Pennsylvania, was Chairman of the Convention, and, in accepting the office, he stated that this was to be a "giving and getting Convention"—a place where the men who gave the most would receive the most.

Following Bishop Anderson and Mr. Edmonds, the Very Rev. J. P. D. Llwyd, D. D., of Halifax, spoke on the Vision of Service. Dean Llwyd said that "To lead your brother to the conviction that the Church of Christ is the true home of his spiritual life is a mission that will quench the thirst of man for a fuller life, and ease the thousands who realize that both they and the world need a lifting power, yet are unable to articulate or to define it in words.

Thousands of men in the street are seeking something, realizing that they and the world need a lifting power. It is the Churchman's mission to satisfy this craving."

At the opening of the Junior Convention, Dean Llwyd spoke on Unshackling Youth, outlining the possibilities of freedom to think and work, the freedom that is in Christ Jesus; and Joe McCulley, Brotherhood worker in Canadian colleges, spoke about what the boys of the Church may regard as their specific work, influence exerted more through example, "Speaking Louder Than with Words."

Dr. Butler, of the University of Chicago, spoke at the morning session of the Seniors, repudiating the prevalent opinion that educational institutions are teaching that science and religion are opposed. The Rt. Rev. Sheldon M. Griswold, Suffragan Bishop of Chicago, extended a welcome to the Diocese, and urged the promotion and extension of lay work in the Church.

Dr. William S. Sturgis, of the National Council, opened a series of addresses on the Church's Purpose.

In the afternoon Mr. Alfred Newbery, also of the National Church organization, spoke on Social Service. "The industrial question," said Mr. Newbery, "is not whether capital and labor shall triumph, it is not even a question of hours and pay. It is a question of what motives shall triumph. It is your and my high opportunity to focus Christian principles on the situation. We can bring employers and employees to discuss the broad issues, to make contribution of expert knowledge to the situation, and do it in an atmosphere of service, for which the Church stands. Mr. Newbery outlined the Church's program, referring to The Story of the Program, and dared the men to read it!"

At the Junior session Coach Alonzo A. Stagg, director of athletics at the University of Chicago, pleaded for clean youth, square moral aggressiveness, the same qualities in Christian work that bring success in athletics.

"Johnny Fred," the Indian boy, known throughout the Church as the companion of Archdeacon Hudson Stuck, spoke of his intention to fit himself in this country to re-

turn to his own people, and do missionary work for the Church.

Mr. John H. Frizzell, new Brotherhood Field Secretary, addressed the Seniors on the subject "Consecration of the Mind as an Essential of Cooperation, pleading for a whole consecration to the work of Christ. "Can we satisfy ourselves that we are giving every power we possess to the extension of Christ's Kingdom?"

The General Secretary of the Brotherhood in Canada, Mr. H. A. Mowat, of Toronto, outlined the business and the opportunity of the Brotherhood, emphasizing the need of lay work in colleges and universities.

Mr. G. Frank Shelby, General Secretary in the United States, spoke on the opportunities for cooperation in the Cause of Christ, and conducted a stirring conference on the subject.

Familiarly known as the "King of England," Mr. George Anthony King, head of the Brotherhood in England, presided at the Thursday evening gathering. The Christian principle as an arbiter, a purveyor of spiritual, social and economic health and an influence in the perpetuation of brotherhood in all lands, was laid before the meeting in a most impressive manner.

"We might as well quit," said Mr. Edward H. Bonsall, President of the Brotherhood in the United States, unless the men of the Church awaken to the need of cooperation and are inspired to offer themselves as cooperating units in making Christ's army function as the vital force which God intended it to be."

Dr. Samuel L. Joshi, of Baroda College, University of Bombay, India, was the first speaker on Thursday evening. His theme was the giving of our best, illustrated by an outline of the history of his own people, who gave the world their best, Buddhism, and now are eagerly accepting our best, Christianity. Dr. Patton of National Council, outlined the obligation of parishes and dioceses, to support the Program of the Church, developed and adopted by their representatives in General Convention.

At the boys' meeting the Rev. E. J. Bonsall, Jr., of Philadelphia, spoke on the elements of Christianity for a boy. "You must cultivate power to choose the hard right from the easy wrong. It must be a personal decision. You must work out a faith in the Saviour through a real knowledge of prayer, a real searching of the New Testament story, a real passion for and love of others."

Friday morning, after attendance at the Holy Communion, both Conventions assembled. Mr. Shelby presented the Annual Report of the National Council. The Juniors having joined the Seniors, Mr. John H. Frizzell spoke on "The Boy, the Church's Greatest Potential Asset."

Mr. Frizzell places the blame for the waywardness of youth today, upon the fathers. The obligation to give the boys a square deal, to be their friends, to help them meet the difficulties of adolescence, to abandon a policy of government by "don't's" was clearly depicted. "The more I see of fathers, including myself," said the speaker, "the more readily I can understand how difficult it is for the younger generation to keep the fifth Commandment."

Response to Mr. Frizzell's address was made by boys from Canada, Alaska and India. The session closed with noon-day prayer and Dr. Sturgis' second address, "Do You Believe in the Church's Mission?"

Following an afternoon conference on the Challenge of the Junior Brotherhood to the Men of the Church, the evening session of Friday opened with an address by Mr. H. D. W. English, of Pittsburgh, former National President of the Brotherhood, on Giving the Youth of the Church a Square Deal. Mr. English voiced the opinion that the reason for increase in crime, is that the universal Church has lost its religious influence in the home.

Dr. Bell, President of St. Stephen's College, asserted that the American educational system is admirably designed for everything except the imparting of a sense of dignity, and that it could not function in this respect because it has to be run on the basis of the world only. Youth today is unhappy, and spends its time in a feverish and hectic search for pleasure and distraction. Why? Because it has been deprived of the things that would give consciousness of their purpose in this world. The Church in this situation might well devote major attention to spiritual education. That is its main business. Indeed, it is its only business. It is fine to support missions, to teach the heathen, but that will not answer for a substitute for

teaching our own up-growing children at home. The only way to teach a boy religion is to live with him, on a religious basis."

Discussing the same topic, Bishop Johnson, of Colorado, took for his illustration the parable of the Prodigal Son. He said that this parable was Christ's contribution to the world's psychology, and that there is nothing in the "New Psychology," of which we hear so much, that was not told by Our Lord two thousand years ago."

"Successful men today," said Bishop Johnson, "are the sons of godly mothers and fathers, or they had a boyhood friend who was a follower of Christ."

"What kind of a home is the Church? Does it exist for the children, or are they relegated to the basement, while the parents enjoy the luxuries of stained glass, pipe organ and celestial choir?" It is no accident, but a parable, that so many churches have stowed away the children in dark corners, and given them a nickel each on which to run the establishment."

On Saturday morning a conference was held on the subject of Family Prayer, conducted by Mr. Warren Hires Turner, of Philadelphia. "As prayer is the soul of religion," Mr. Turner said, "so family prayer is the soul of the religious life of the Church and of the home. Think of prayer as conversation with God, and also God's opportunity to approach us. Family prayer is the most natural thing in the world. Churchmen must meet the challenge of service by introducing this means of communion with God. The Brotherhood urges that religious contacts with Christ be made." Mr. Turner explained the Brotherhood's plan of "Associate Membership in the Church School," as a productive means of introducing family prayer, and a general discussion of methods followed. Mention was made of the new Brotherhood Manual of Family Prayer and Church Calendar, the 1924 edition of which was exhibited at the Convention.

On Saturday, too, Dr. Sturgis delivered to a joint meeting of men and boys his final talk, "Christ's Standard of Service—Are You Measuring Up to It?" He urged that the work of the Lord be made our first consideration, with all other things as merely incidental.

In the afternoon a pilgrimage was made to the Memorial Chapel to the late James L. Houghteling, founder of the Brotherhood, in St. James' Church, and then to St Chrysostom's Church, where a memorial service was held with Mr. George Anthony King, the Rev. Floyd W. Tomkins, D. D., and Mr. B. F. Finney as the speakers.

In the evening, a service of preparation for the Holy Communion was held in St. Paul's Church, the Very Rev. D. T. Owen in charge. Sunday morning the great corporate communion of the whole convention was held at St. Paul's Church, Bishop Anderson being the celebrant.

At the eleven o'clock services in many churches, Brotherhood officers and secretaries were the speakers.

Sunday afternoon a great mass meeting was held, Mr. Bonsall presiding, and with Mr. Herbert S. Houston, of New York, Dean Sherman, of Toronto, and Bishop Gailor as the speakers. Mr. Houston decried the policy of isolation for America, and claimed that it is our duty to emulate the Good Samaritan, and not pass by on the other side. He quoted Senator Smoot as saying that we were lucky to be out of the "European mess." "Would Christ have used such an excuse for staying out," said Mr. Houston; "would He not have considered the fact that it is a 'mess,' the best of all reasons for going in, and lending our aid in bringing order out of chaos?"

Bishop Gailor's address on Christian Citizenship described his subject as the democracy of the willing heart and the outstretched hand, faith in God and in fellow man, and in the future of the country.

Bishop Gailor closed with a stirring appeal for education of youth along lines that will turn them toward God.

The farewell meeting was held in Mandel Hall Sunday evening, with every seat occupied. Mr. Bonsall presided, and introduced Bishop Anderson, who took as his subject, "Our Marching Orders." He established the fact that our orders should come from but one source, Our Lord Jesus Christ, and urged that we look upon religion as a real spiritual experience. His charge to the Brotherhood was in these words: "If you want to get at the heart of religion, make it a matter of personal discipleship to a Person, and take your orders from Him." He stressed the fact that success in Brotherhood undertakings will come from but one source—knowledge of the Lord Jesus as a Personality, living and acting in and through us. "I want to see many of you young men go into the ministry," he said, "but I want to see many of you go into politics, too." The call is for Christians, consecrated Christians, in business, in social life, and especially in politics.

Following Bishop Anderson's address, a brief closing service, at which a resolution was passed, pledging the Brotherhood to the support of the Japan Emergency Relief, the "Gloria in Excelsis" was sung and the benediction pronounced by the Rev. Dr. Hubert Carleton.

As the Convention closed, and men and boys left for their homes, there was nothing but enthusiasm for the gathering. Everywhere men were saying that it was the finest convention the Brotherhood ever had. The thoughts developed, ideas expressed, methods discussed, at Chicago, should surely stimulate Brotherhood effort for the coming year. The final summary of the Convention by Bishop Anderson, tells it better than it would be otherwise stated. He said:

"This has been a great convention. It is bound to be of influence in the vitality of the Christian religion, and of the Christian Church in the up-building of the Kingdom of God."

tors concerned before the opening of the fall term.

### In the Mission Field.

News comes from Philadelphia that Miss Jane M. Welte, a communicant of Epiphany Parish, this city, the Rev. William N. Parker, rector, has been accepted as a missionary to Japan, and left today for Vancouver, B. C., from which port she will sail for Japan on October 4. Miss Welte will teach in St. Agnes' School, Kyoto.

From early girlhood Miss Welte has been devoted to Church work. Her early training was under the Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity, Philadelphia. About eight years ago she interested herself in Epiphany and in addition to parish work has been taking a keen interest in diocesan activities. Miss Welte is a graduate of the Philadelphia Normal School, and has specialized in teaching crippled children. She taught the first class for crippled children established by the city's Board of Education. When she was accepted by the Department of Missions for Japan she was teaching at the University of Pennsylvania and the Orthopedic Hospital.

Epiphany Parish has assumed the responsibility for Miss Welte's support in Japan. Before leaving Philadelphia the Diocesan Bible Class presented her with \$100 towards her work in Japan.

R. R. W.

## Church Intelligence

### Encouraging Reports From the Sunday Schools.

The report of the Lenten Offering from the Church Schools is practically complete, all dioceses having sent returns. The treasurer has received \$390,853. This sum is \$100,000 over last year's receipts.

It is hoped that each school may be made to realize the improvement in work in various stations and the encouragement given to missionaries by this larger sum.

Much of the increase was due to the series of Lenten picture posters. A similar set will be offered next year.

The twenty dioceses sending the largest sums are given in the following list:

Pennsylvania . . . . .	\$57,704.32
New York . . . . .	37,056.16
Newark . . . . .	19,579.92
Massachusetts . . . . .	18,744.92
Connecticut . . . . .	15,446.25
Maryland . . . . .	13,174.00
Long Island . . . . .	12,277.80
Pittsburgh . . . . .	10,785.92
Bethlehem . . . . .	10,445.75
Rhode Island . . . . .	10,201.02
Chicago . . . . .	10,188.26
New Jersey . . . . .	9,379.68

### Information Wanted.

The Committee on Student Affiliations from the Department of Religious Education of the Diocese of Harrisburg is again desirous of securing information concerning students residing in the Diocese of Harrisburg who are leaving home to attend schools or colleges, either in the diocese or elsewhere. The Committee also wishes information concerning students residing outside of the diocese attending schools or colleges within the diocese. Any one knowing of such students is requested to send full information to the secretary of the Committee, Prof. Elton D. Walker, State College, Pa. Please give the student's full name, home address and parish, and the name and address of the school or college. This information is desired as promptly as possible so that it may be sent to the rec-

**A Liberal Gift:**

Bishop Graves has notified the Department of Missions that a Churchwoman, a Chinese communicant of St. Peter's Church, Shanghai, has just made a gift of \$1,000 to the parish for Church use. St. Peter's is one of the self-supporting congregations in Shanghai.

**SOUTHWESTERN VIRGINIA.**

**Rt. Rev. Robert C. Jett, D. D., Bishop.**

**Bishop Bratton at Salem.**

The Rt. Rev. Theodore DuBose Bratton, D. D., LL.D., of the Diocese of Mississippi, conducted a mission in St. Paul's Church, Salem, Virginia, the Rev. David H. Lewis, rector, from September 16 to 23, inclusive. At the first service he told the congregation that he had come to offer his services as a memorial to his dear friend and former Archdeacon, the late Rev. George G. Smead, at whose burial he officiated last winter in Salem.

The congregation had been prepared for the mission and the town had been pretty thoroughly notified of the services. There was a feeling of expectancy, as the people realized that one of the foremost Bishops of the Church was coming to have charge of this series of services. On the first Sunday of the mission, the churches of other communions in the town were closed in the evening and their congregations and ministers joined in the service at St. Paul's and all were given a foretaste of what was to come during the ensuing week. There were two services daily, and, in addition, special services for children on two afternoons. On Thursday morning at the assembly hour the Bishop addressed the student body of Roanoke College.

The messages which Bishop Bratton brought were so profoundly simple, so deeply spiritual, so intensely human that crowds came to give the closest attention to his every utterance. So clearly were his thoughts bright with the light of heaven, that the hearts of his hearers throbbed in unison with his great heart. So evident did the truth become, translated through his personality, that a lasting impression was made upon the whole town.

A corporate communion was celebrated in the early morning of Sunday, the last day of the mission, and numbers came, that in this Holy Sacrament they might reconsecrate themselves to the service of the Master.

**Rectors Helping Field Departments in Other Dioceses.**

The Rev. G. Otis Mead, rector of Christ Church, Roanoke, has just returned from Asheville, N. C., where, on the evening of Tuesday, September 25, he delivered an inspirational address at a meeting in the interest of the work of the Field Department in the Diocese of Western North Carolina. On Wednesday Mr. Mead took part in a conference along the same general lines.

The Rev. Karl M. Block, rector of St. John's Church, Roanoke, is in Charleston, S. C., having been delegated by the Field Department of the National Council to assist in a number of meetings there. He will later go to Savannah, Georgia, on a similar mission; returning to Roanoke about October 6.

**NEWS FROM BISHOP McKIM.**

Cablegrams will have told you of the awful catastrophe that has come to Japan by the earthquake and devastating fire which followed it. The greater part of Tokyo is utterly destroyed. One may stand on a hill at one end of the city and look over a dreary waste to the other end. The fourth city of the world is in ruins.

We lost everything we possess in Tokyo. All is wiped out—Cathedral, Churches, St. Luke's Hospital, schools and mission houses no longer exist. The city is under martial law and there is no food, no water, no lights. Hundreds of thousands of people are living in the parks without shelter. Railroads are broken up, telegraph wires down, and no telephone connections. We had insurance on all our buildings, but they are invalidated by a clause which repudiates all responsibility for fires caused by earthquakes. The minimum estimate of loss of buildings is five hundred thousand dollars.

The missionaries, under God's providence were all saved and so far as I know all of our Japanese workers are heard from except the Rev. Mr. Sugiura, the pastor of the Church of the True Light. It is possible that he is engaged in works of mercy in the slums where destitution and suffering is greatest, and that we may hear from him later. We are absolutely helpless. Very few of the missionaries were at home when the earthquake occurred and consequently were unable to save anything. They have but little more than they were wearing at the time. I hope that sympathetic friends at home may send gifts to our people, Japanese and American, by which some of their needs may be supplied. Books, clothing, bedding, and furnishings of all kinds will be gratefully accepted. Our strength is not to sit still. We must begin the work of reconstruction at once. As no man can live unto himself neither can any Church do so. We are all members one of another and we look confidently to our brethren for prayers, sympathy and material assistance in this our great time of need.

All mail and cablegrams for the Tokyo Mission should be sent in care of the Rev. J. J. Chapman, Karasumaru-dori, Kyoto, until further notice.

John McKim.  
Bishop of Tokyo.

246 Karuizawa  
September 6, 1923.

An unsigned message, received September 24, from Kyoto, presumably from Bishop McKim, contains the good news, "all Japanese safe." This we understand to mean that the Japanese clergy of the city of Tokyo about whom we made anxious inquiry, by cable, are living and well. We understand that it includes the following:

Bishop-elect Motoda, Reverends P. C. Daito, Y. Sugiura, Peter Goto, J. K. Ochiai, J. H. Kobayashi, T. Minagawa, R. Ota, B. T. Sakai, T. Sugai, I. Tagawa, P. O. Yamagata.

Many friends have been inquiring about the welfare of Deaconess Susan T. Knapp, who is not on the regular mission staff, but is doing special work. The same cable tells us that Deaconess Knapp is safe.

John W. Wood.

**The Rev. Mr. Hale Leaves Bristol.**

Greatly to the regret of his many friends in Bristol and throughout the Diocese of Southwestern Virginia, the Rev. Charles Stuart Hale has resigned the rectorship of Emmanuel Church, Bristol, effective October 1, and has accepted a call to Calvary Parish, Ashland, Kentucky, in the Diocese of Lexington.

In 1917 Mr. Hale was ordained Deacon by the Bishop of Tennessee. He was later transferred to the Diocese of Southwestern Virginia, and on August 15, 1922, was ordained priest by Bishop Jett.

During his entire ministry, from his ordination to the diaconate to the present time, Mr. Hale has had charge of Emmanuel, and the church has made steady progress under his leadership.

Mr. Hale is especially popular among the men of Bristol, both within and outside of the Episcopal Church; is a prominent member of the Kiwanis Club and interested in other lay activities.

Together with many regrets at his departure, there will be go with him the best of good wishes of his fellow workers in Southwestern Virginia, and the earnest hope that he may find success and happiness in his new field of labor.

T. A. S.

**VIRGINIA.**

**Rt. Rev. W. C. Brown, D. D., Bishop.**

**Our Colored Work.**

The Social Service Circle of St. Philip's Church, Richmond, has been most active in its work of visiting the colored patients in the hospitals in Richmond, and in holding services in the city jail.

The work at the city jail has been extremely helpful. Services are conducted in the woman's ward every Wednesday afternoon by the Rev. J. L. Taylor, D. D., rector of St. Phillip's Church, assisted by A. Hamilton, a student of the Bishop Payne Divinity School, who has been helping Dr. Taylor in his mission work during the summer.

As a result of these services, there have been several conversions and two baptisms. The matron reports a great improvement in the conditions of the prisoners in the woman's ward. Bibles have been furnished and religious papers are brought regularly by St. Philip's Guild. Some of the prisoners have been interested in crocheting, and several have been engaged in making bed quilts.

By the spiritual ministrations, by providing occupation for the hours of idleness, a very useful work is being done by the energetic members of this Guild.

**NORTH CAROLINA.**

**Rt. Rev. J. B. Cheshire, D. D., Bishop.  
Rt. Rev. E. A. Penick, D. D., Coadjutor  
Rt. Rev. H. B. Delaney, D. D., Suffragan.**

**Notes of Interest.**

News comes from Wadesboro, Diocese of North Carolina, that the Rev. John F. Hamaker, rector of Calvary Church, has resigned to accept the chaplaincy of Porter Military Academy, Charleston, S. C. Mr. Hamaker came to Wadesboro about two years ago from Greensboro, Ala., and has endeared himself to the community of Wadesboro, by his fine personality and scholarly preaching. He will be much missed in this diocese.

Following a recent meeting of the

Executive Committee of the Diocese of North Carolina Sunday, September 3<sup>rd</sup>, was set aside as a day on which all parishes were asked to hold services in the interest of relief of the stricken church and missionaries in Japan and to take special offerings for the Japan Church.

The Rev. Chas. P. Holbrook, of Portsmouth, Va., has accepted a call to Emmanuel Church, Southern Pines. This church is now a parish and Mr. Holbrook is its first official rector, as heretofore it has been a mission.

#### PENNSYLVANIA.

Rt. Rev. P. M. Rhinelander, D. D., Bishop.  
Rt. Rev. T. J. Garland, D. D., Suffragan.

##### The Church Community House.

The Rt. Rev. Thomas J. Garland, Bishop-Suffragan of the Diocese of Pennsylvania, will lay the cornerstone of the Church Community House at Morrisville, Bucks County, Pa., on Sunday afternoon, October 7.

The Church Community House is a contribution of the Church in the Diocese of Pennsylvania, and of individual contributors, to community service on a broader scale than, perhaps, has ever been undertaken by any Diocese. It is a dream come true; the fruitage of the prayers and strong faith of two Churchmen, the Rev. Seaver M. Holden, rector of the Church of the Incarnation, Morrisville, and Mr. Thomas B. Stockham, rector's warden of the Incarnation and Burgess of Morrisville.

Morrisville is a rapidly-growing town on the banks of the Delaware River, directly across from Trenton, N. J. Its population has more than doubled in ten years, and now numbers 4,500. It is without any community center. Mr. Holden and Mr. Stockham believed opportunity was afforded the Church to lead in meeting a Christian Social Service need by providing a community center that would make for the spiritual and moral betterment of a whole community.

They told their plans to Bishop Rhinelander and Bishop Garland. The plans received their strong approbation. The Diocesan Department of Christian Social Service, of which Mr. Clinton Rogers Woodruff is chairman, gave its approval. Finally, after the whole subject had been given an exhaustive study and investigation from all angles, the Diocesan Executive Council gave its official endorsement and pledged support in helping establish the work.

Citizens of Morrisville are making extensive preparations for the cornerstone laying. Following the religious services there will be civic ceremonies. Speakers and invited guests include Governor Pinchot of Pennsylvania, United States Senator George Wharton Pepper, Congressman Henry Watson of the Bucks County District, State Senator Clarence J. Buckman, Judge William Ryan of the Bucks County Court, Mayor Richard Donalley of Trenton, Mrs. J. Willis Martin, president of the Emergency Aid of Philadelphia; Col. William P. Barba, representing the Diocesan Executive Council, and Mr. Clinton Rogers Woodruff, chairman of the Diocesan Department of Christian Social Service.

Quarters will be provided for the Welfare Association, the Babies' Clinic, Public Library Association, Chamber of Commerce, Red Cross, American Legion, Boy Scouts, Girl Scouts and other community organizations. Title to the property will be vested in the trustees of the Diocese of Pennsylvania. The house will be administered by a Board

of Managers of twelve persons. Five are communicants of the Episcopal Church in the Diocese; five are to be selected from citizens of Morrisville, representing community organizations. The Bishop of Pennsylvania is President of the board ex-officio, and the rector of the Church of the Incarnation is chairman. It is to be a self-supporting institution.

The "October Call" of the Church Extension Fund of the Diocese has designated the Community House as the beneficiary of the Call.

comes from the rectorship of St. Mary's Church, Kinston, N. C. He was educated at the University of the South and the General Seminary.

C.

#### NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.  
Rt. Rev. A. S. Lloyd, D. D., Suffragan.  
Rt. Rev. Herbert Shipman, D. D., Suffragan.

#### One Parish Gives \$6,250 for Japanese Relief.

The Church of the Incarnation, Madison Avenue and Thirty-fifth Street, New York, has just contributed and sent through the Department of Missions, the sum of a little more than \$6,000 to the Japanese Emergency Relief. This

##### Japanese Relief Fund.

The treasurer of the National Council has received to date about eighty thousand dollars for the emergency fund for the relief of the Church in Japan. We are grateful to all who have so promptly expressed their determination to stand by our missionaries and our fellow Churchmen in this time of unprecedented distress. Cable received today from Bishop McKim confirms earlier reports of complete destruction of Tokio properties and the need of missionaries and Japanese Church people for shelter, food, clothing and temporary buildings in which to carry on their work. Let every member of the Church follow the example of those who have acted promptly and the entire five hundred thousand dollars estimated as necessary for emergency aid will be given. Small as well as large gifts will swell the fund. Checks can be drawn to the order of L. B. Franklin, Treasurer, marked Japan Relief, and sent to him at 281 Fourth Avenue.

THOMAS F. GAILOR.  
October 1, 1923.

was in response to an appeal sent out by the rector, the Rev. H. Percy Silver, D. D.

##### New Rector at Larchmont.

Leaving a wonderful record of achievement, the Rev. Dr. Richard Cobden has resigned the rectorship of St. John's Church, Larchmont, and was succeeded on October 1 by the Rev. Francis J. H. Coffin, of the Diocese of East Carolina. Larchmont is a New York suburb on the Sound, which has grown up with ideal homes, and St. John's has grown with it. For twenty-eight years Dr. Cobden led both the spiritual and the material planning, and resigns a parish out of debt, well organized, well attended, and property worth \$500,000. Nothing could be better than its location, unless it is the beautiful brown stone buildings, church, parish house and others, that are upon it. Dr. Cobden retires to a new home, built by himself, in a fine quarter of Larchmont. Mr. Coffin, who succeeds him,

#### UPPER SOUTH CAROLINA.

Rt. Rev. K. G. Finlay, D. D., Bishop.

##### Important Conferences.

Plans have now been completed by the Bishop and the Field Department, of which he is the chairman, for the holding of several meetings during October, in preparation for the full participation of the diocese in the fall campaign and Every Member Canvass for the Church's Program.

On October 17 and 18 the clergy of the two Convocations—Greenville and Columbia—will meet for business pertaining to the Convocation and for Conference. On October 17 Miss Mabel Lee Cooper, the field worker of the Provincial Department of Religious Education, will address the clergy on the work of the Church School and the Christian Nurture Series. On the eighteenth the clergy will have the privilege of having with them Mr. Lewis B. Franklin, of the National Council. This meeting will be held in the Church of the Nativity, Union.

On October 19 there will be held a conference for the entire vestries of the diocese, in the Church of the Good Shepherd, Columbia. This meeting is in the charge of the laymen, and Mr. Franklin is to be the speaker of the occasion. On the night of the nineteenth, Mr. Franklin will address a mass meeting of men and women in Trinity Church, Columbia.

The dates of October 18 through October 31 have been set aside for parish institutes and conferences, and the Program Study Groups will be organized between November 1 and 25. The last week of these dates—November 19 to 24—will be Intensive Week, when special services and meetings will be held in the parishes, looking forward to the Every Member Canvass on November 25.

Under the Department of Religious Education, of which the Rev. W. H. K. Pendleton, of Spartanburg, is chairman, there will be a Church School Institute held in a number of the parishes of the diocese, October 6 to 21. Miss Mabel Lee Cooper, of Memphis, Tenn., the field worker of the Fourth Province in the Department of Religious Education, will lead the conferences.

October 6 and 7 will be given to the clergy and teachers of the Colored Convocation. This meeting will be held in the Church of the Epiphany, Spartanburg.

A very successful Preaching Mission was held in St. Paul's, Graniteville, the largest Mill Mission in the State of South Carolina, the week beginning September 16. The Missioner was the Rev. L. W. Blackwelder, of the Church of the Nativity, Union.

J. O. M. C.

#### DALLAS.

Rt. Rev. A. C. Garrett, D. D., Bishop.  
Rt. Rev. H. T. Moore, D. D., Coadjutor.

##### The Church of the Holy Comforter, Cleburne.

The Parish of the Holy Comforter, Cleburne, was organized in 1874, and regular services have been held practically ever since that time. The pres-

ent rector, the Rev. Charles Harris, Jr., began his rectorship just two years next month.

A young man of this parish is entering the University of Texas, where he will spend the next three years. At the expiration of that time he will enter Sewanee to study for the priesthood of the Church.

So far as can be ascertained he is the first postulant for orders to go from this parish, and the little group of people in Cleburne feel very much elated that they are able to contribute their share in the work of the Church of the future.

#### TEXAS.

Rt. Rev. George H. Kinsolving, D. D.,

#### Colored Work in the Diocese.

In the Diocese of Texas the Church has four points of contact with the Colored man: St. Augustine's Church, Galveston, is the oldest point and has suffered in the years past from floods and a too frequent change of ministers. No clergyman can do good work who is always on the anxious seat of expecting something bigger and better. But it must be taken into consideration that a Colored clergyman in Texas is a very lonely man, and as a human being he has "frightings without and fears within." Because of the clerical attire he is looked upon as a Roman Catholic who is trying to proselyte the Negro to Rome and because of his dignified and uplifting services he is often looked upon by his own people as an innovator in things religious. He has to answer almost the same charges as the Apostle Paul at Athens. St. Paul was called a babbler by some and by others a "setter forth of strange divinities." So the Negro clergyman has some things in common with the great Apostle to the Gentiles. And this is true wherever there is a large following of men in religious denominations and societies.

In my private devotions I have added another petition to the Litany: "From religious hate in Texas Good Lord deliver us." Religious hate seems to have increased very much among us in the past two years.

St. John Baptist Mission, Tyler, Tex., is the second point of contact between the Church and the Colored man. This mission is next to Galveston in age, and, like St. Augustine's, Galveston, has suffered from infrequent shepherding. This mission has been closed for several years, and the small congregation became very much scattered in the absence of a pastor. Our present location is not ideal by any means, and through the energy of the Bishop-Coadjutor a new location has been purchased and we hope to move within the near future.

We have a church building and a school room which will accommodate about forty pupils. Our day school is beginning to make itself felt for good in the community. This year we have added to our curriculum sewing and cooking and all girls over ten years of age are encouraged to take domestic science and domestic art. We are in need of some money to have some industries for the boys. Boys who are trained to work will seldom be found playing the vagrant.

St. Michael's, Beaumont, is the third point of contact. A parochial school is conducted here also, and, judging by the past, the future holds good for aggressive work among the Colored people.

St. Clement's Mission is the baby among our efforts to reach the Colored

man with the Church. She, too, in her infancy, has had two pastors, and is now on her third. She has also had the suffering caused by removals, and is now on her third location; all within the space of three years. It can be said to the credit of St. Clement's Mission that she is beginning to make herself felt in Houston for good.

(Rev.) John B. Boyce.

#### HARRISBURG.

Rt. Rev. J. H. Darlington, D. D., Bishop

#### Church Activities in Renovo.

A Young People's Service League has been organized in Trinity Parish, Renovo (the Rev. Joseph Burton, rector), through the efforts of Miss Eva E. Richardson, during her annual visit to Renovo. About thirty members have been enrolled, and considerable interest is shown.

Renovo is enjoying a unique distinction at the present time, and Trinity Parish has an excellent opportunity for growth, due to a colony of Englishmen and their families having taken up residence in the town. The men, about twenty in number, have secured employment in the Pennsylvania Railroad shops, having come to Renovo, for the most part, direct from Southampton, where they had been engaged in the shipbuilding industry. Plants of that character are now closed down in the British Isles, and these men are but a few of the vast number who have had to go far from their native land in search of employment.

The Rev. Joseph Burton, rector of Trinity Parish, has been chosen director of the Thursday Choral Society, a newly-formed musical organization in Renovo, Pa.

A Young Men's Club, composed of all the young men of the parish who are over sixteen years of age, has been formed in St. Luke's Parish, Altoona, Pa., the Rev. George R. Bishop, rector. The first meeting was held on Tuesday, September 11, when a constitution, drawn up by Arthur J. Davies, the lay reader of the parish and a student for the ministry, was adopted. It was decided to hold a social on Wednesday, September 26, in order to rally all the young men of the parish. The members of the Junior Team of the Boys' Club, a parish organization, have been transferred to the new Young Men's Club. The Rev. George R. Bishop, who has been ill for several months, is convalescing at Ocean City, N. J., where, with his family, he has been spending the summer months.

The Rev. Hiram Rockwell Bennett, rector of Trinity Church, Asbury Park, N. J., has accepted a call to the rectorship of Christ Church, Williamsport, Pa. Mr. Bennett will assume charge of his new parish on All Saints' Day. He officiated at Christ Church for the first time on Sunday, September 16. The first fall meeting of the Tuesday Lunch Club of Christ Church, Williamsport, an organization composed of the men of the parish, was held on Tuesday, September 18, with thirty-five members present, which is considered a very good attendance. The meeting was addressed by the Rev. Mr. Bennett, who complimented the organization on its efficiency, and informed the members that he plans to use them in his work.

St. Andrew's Parish, Harrisburg, the Rev. William C. Heilman, rector, has decided to conduct gymnasium classes

in the parish house during the fall and winter months. William Britsch, a former star of the Gettysburg College football team, will direct these classes and coach the boys in basketball and volleyball. Mr. Britsch has been associated with several leading teams, and was for two years the playground instructor at the Reservoir and Twelfth Street Grounds, Harrisburg. He served as lieutenant of artillery during the World War.

The Yeates School, the diocesan institution for boys, opened for the fall term on Thursday, September 27. The school year begins with an entirely new faculty. The new headmaster is J. Carey Thomas, II, a graduate of Haverford College. Mr. Thomas will teach French and Spanish. Latin will be taught by George Collen, a graduate of Cheltenham College, England. Harold M. Lund, graduate of the University of Delaware, will teach English, and Irvin C. Heyne, a graduate of Haverford College, will instruct in Science and Mathematics. Mrs. George Collen has been appointed house mother and hostess. The enrollment is small but select, and the utmost care is taken to maintain the environment of a careful home. The reputation of Yeates for scholarship will be maintained, thus ensuring the standards which have placed it in the very front rank of boys' schools.

A. A. H.

#### OREGON.

Rt. Rev. W. T. Sumner, D. D., Bishop

#### To Open New Church in Portland.

Sunday, September 30, the day after St. Michael and All Angels' Day, will be marked with a red stone in the history of the Mission of St. Michael and All Angels', Portland, Oregon. On that day the Bishop of the Diocese officially declared the new building open for public worship. The special memorial sermon was preached by the Rt. Rev. Frederick C. Keator, Bishop of Olympia. Over thirty thousand dollars has been expended in the erection of a building, which is declared one of the most beautiful in the city. Generous gifts have been made of memorial windows and sanctuary furnishings. The new church will serve as a memorial to Bishop Charles Scadding, who fell asleep on the morning of May 27, 1914, the anniversary of the death of the Ven. Beede.

The Rev. Andrew O. Dodge, formerly of Western Nebraska, has taken charge of St. George's, Roseburg, Oregon, and the Umpqua Valley Missions. Under the leadership of Archdeacon J. C. Black, the work at Riddle has made steady progress. The newly completed Guild Hall is a center of community activities, and on a recent Sunday was crowded for a special service, conducted by the Rev. W. B. Hamilton, Vicar of St. Mark's, Medford, who, with a party of about forty parishioners, traveled over one hundred miles.

The Rev. J. A. Cleland, rector of St. Paul's Church, Oregon City, was taken seriously ill at the Oregon Summer School, from dilation of the heart. The doctor now reports steady recovery, but the patient will need rest for at least three months. Mr. Cleland was secretary of the Summer School, and, owing in a large measure to his activity, the gathering was very successful.

J. W. L.

(Continued on page 22.)

# Family Department

October.

1. Monday.
7. Nineteenth Sunday after Trinity.
14. Twentieth Sunday after Trinity.
18. Thursday. S. Luke.
21. Twenty-first Sunday after Trinity.
28. Twenty-second Sunday after Trinity. SS. Simon and Jude.
31. Wednesday.

**Collect for Nineteenth Sunday After Trinity.**

O God, forasmuch as without Thee we are not able to please Thee; Mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ Our Lord. Amen.

**A Farewell.**

"Sometime at eve when the tide is low  
I shall slip my moorings and sail away,  
With no response to the friendly hail  
Of kindred craft in the busy bay.  
In the silent hush of the twilight pale,  
When the night stoops down to embrace  
the day  
And the voices call in the waters' flow—  
Sometime at eve when the tide is low  
I shall slip my moorings and sail away.

"Through the purpling shadows that  
darkly trail  
O'er the ebbing tide of the unknown  
sea  
I shall fare me away with a dip of sail  
And a ripple of waters to tell the tale  
Of a lonely voyager sailing away  
To the mystic isles where at anchor lay  
The crafts of those who have sailed be-  
fore  
O'er the unknown sea to the unseen  
shore.

"A few who have watched me sail away  
Will miss my craft from the busy bay;  
Some friendly barks that were anchored  
near,  
Some loving souls that my heart held  
dear  
In silent sorrow will drop a tear.  
But I shall have peacefully furled my  
sail  
In moorings sheltered from storm and  
gale  
And greeted the friends who have sailed  
before  
O'er the unknown sea to the unseen  
shore."

—Rev. David H. Tribou, Chaplain U. S.  
N. for over fifty years.

**STUDIES IN THE LIFE OF CHRIST.**

**The Parable of the Pounds.**

The Rev. Louis Tucker, D. D.

Many, moved by the known custom of rich Jews elsewhere, have held Zaccheus' house a villa outside the walls, like Naboth's vineyard at Samaria. This would furnish reasonable and complete solution of a little puzzle. A night's lodging and a banquet are mixed up in the Zaccheus-business somewhere. The Parable of the Pounds were, we think, Our Lord's after-dinner speech. There is no proof. At first sight it would seem spoken on the doorstep. But the narrative marks a change by saying "he added and spake," which often notes an interval of time. Moreover, men had to have time to digest Zaccheus' restoration of his half-fortune,

to talk it over, and to draw the false deduction that the Kingdom of God should immediately appear, before it became necessary to correct that deduction. A man may draw a deduction in the tenth part of a second; but for a number of men to agree on one takes time.

We infer a banquet, hurried but elaborate. It would be downstairs in the courtyard. Our Lord would be on the triclinium in the place of honor on the right hand of the host. Zaccheus was all a-tingle, for he was easily the most hated man in Jericho. He was chief publican. When he walked the streets the camel-drivers, the beggars and the men who peddled water drew away. If he spoke to a man on any matter except business the man did not answer. If he brushed against a passer-by the man shook his garments and rubbed them against a wall. And now Jesus of Nazareth had come to Zaccheus' house as a guest, as a friend. We can imagine the tremulous eagerness of his invitations to come and dine with—not Zaccheus; they would have seen him dead first—but with Jesus of Nazareth.

At that dinner Zaccheus, chief publican of Jericho, stood up in his place in the great paved central hall with the fountain, where the tables were set, denuded himself of half his fortune, pledged the rest for restitution of what he had stolen by false assessment, and made it plain that Jesus of Nazareth had made him an honest man and turned him again to God. There is no record of such repetition. Yet there is imperious necessity that every honest man repeat, deliberately and after reflection, any promise made on impulse in a moment of excitement. Then a buzz of talk went round, glorifying Jesus, saying that He was coming to make royal entry into Jerusalem and to take over His kingdom, and other extravagances of rumor. So Jesus "spake a parable."

He spoke to acquaintances of Zaccheus. Zaccheus had no acquaintances except in business or politics. Hence, the gathering was composed of business men and politicians. Our Lord began with a political allusion.

Archilaeus the prince had been compelled, on the death of his father Herod, to go to Rome and personally petition Caesar for the throne. A committee of Rabbis had been sent with a counter-petition, and a rebellion organized at home to kill his chances. The Roman Senate gave him the crown, and he returned, put down the rebellion, and advanced his own best-tested adherents to head his various districts—districts bearing such names as Pentapolis and Decapolis—five-cities and ten-cities. This was history. They knew men personally concerned in the rebellion; and some present could name the heads of the districts and doubtless knew for what services they were promoted. Archilaeus was at one time in very bad circumstances and not able to afford his agents much capital for trade. One can read it all in Josephus, or in any history of Syria. Our Lord told history, adding enough detail to show that He meant it to apply to His own plans. Like Archilaeus, He meant to go away, to receive His kingdom. Like Archilaeus, He would leave His followers behind. Like Archilaeus, He would return, a king, and give His ser-

vants, tested by absence and work, due reward. And, like Archilaeus, He would give to those who sent a deputation to plead against Him abroad while they rose in open war against Him at home—He would measure out to them that due punishment which was all their hostility left to Him.

The servants were not house-servants, nor soldiers, but employees. Archilaeus, like most princes of Herod's court, had business ventures. When he went to Rome he needed his capital and so called it in; but he retained his employees, loaning them enough to start retail business in a small way in place of paying wages. The practice was not uncommon. When the master returned the business and all profits above running expenses belonged to him and the employee stepped back into his old place or a better one. If, for death, imprisonment, or other cause, the master did not return, the employee was settled for life. The amount mentioned, one mina or one hundred drachmae, was not large. It was, however, equivalent to about five hundred dollars now, for one drachma was a liberal day's wage.

Comment is wild. A school of which Gardiner is an example, mixes this parable with that of the talents. Another school is doubtful, a third scornful of that theory. Spiritual interpretation is diverse, the Patristic Symbolists best deserving the reading of the curious. The trouble seems that the parable means exactly what it says. It is not introduced with the usual parable-formula—"The Kingdom of Heaven is like"—and, unless we misread, it recites history. It is a running comment on the life and adventures of Archilaeus the prince, not a regular "parable" at all. It is the Master's direct account of how He will deal with men on the Great Day.

It shows the same law of compensation announced, both negatively and positively, in the Sermon on the Mount. Tools belong to the user. The man who can and will not shall lose the power. The reward for small work, well done, is large work with honor. The punishment for small work neglected is—rest. Imagine a being misusing and losing power by power, all the powers we have, until, at last, deaf, dumb, blind, paralyzed, but conscious, it is confined to a universe consisting solely of itself. Horrible past conception as this is, it is the logical outcome of selfishness. If this be the Second Death, Oh, God deliver us!

**World-Love.**

To the July Atlantic, Sir Francis Younghusband, of the British Army, contributes an article entitled "Shock and Religion." He recalls one of the saddest experiences of the Great War—the cases of "shell-shock," including those of nervous breakdown due to causes other than the bursting of shells. "What happened in the war," he says, "happens also in peace"; and he refers to the general strain of life as well as specific shocks, such as unbearable sorrow or a conflict of loyalties, that unbalance the mind as completely as did the stress and strain of war.

Moreover, whole nations appear to be susceptible to breakdown that is analogous to the shattering of a man's nervous system; and the author instances Russia, now completely disorganized. "It also seems as if humanity as a whole were suffering from shell-shock. So the problem is forced on us: How are we to fortify ourselves against these shocks so that we shall be able to keep ourselves together and in hand."

Sir Francis's answer to this question ought to be of special interest to humanitarians, for it in effect involves a striking expression of their own confession of faith.

"The experience of the war gives us, I suggest, a clue to the solution. It was found that in those regiments where there was a strong esprit de corps, and firm discipline; where men took a pride in their regiment and the regiment taught them to take a pride in themselves; and where there was a commanding officer who clearly embodied the soldierly spirit and formed a tangible example for all to follow and a standard for all to emulate—there were fewer cases of shell-shock than in those hastily collected bodies of men in which, through lack of time, no esprit de corps had been created, and the men knew little of their leaders or their leaders of them.

"Now what kept a man together in these good regiments was a sentiment—a sentiment of love for the regiment; a sentiment for that body of men in which he himself was included; a sentiment which was reciprocated . . . And it is a sentiment of this kind that is, I believe, needed to enable us to withstand the shocks of the world.

"But no sentiment for a regiment would be of any strength unless the men who composed it were imbued with a strong sense of patriotism . . . The regiment must love the country it is serving, and must be able to feel that the country is caring for it. Then only will the regimental feeling be tense and close.

"One step further is still needed. Edith Cavell was perfectly right when she said. 'Patriotism is not enough.' Besides love of country there must be love of the world—love of the world as a whole; not only of Humanity, but of the Universe in its entirety, the stars and the sunshine, and the blue sky and the birds, and the beasts and the flowers, all in their togetherness, and all as imbued and inspired by God. If we can have such a World-Love, we shall be possessed of a sentiment of the deepest, widest, loftiest kind—a sentiment capable of keeping all the various elements of our life together and of giving it coherence and direction"—Exchange.

For the Southern Churchman.

#### Patience and Hope.

Eugenie du Maurier.

How wonderfully the light of the Holy Spirit showed St. Paul the way to instruct the Romans and to write them the message in his epistle to them! Just as wonderful it is today. This message has the same hope for us as it had for them. Learning these words we are to gain from them patience in suffering and hope for reward. Patience and hope are the two great things mentioned. At the time when this epistle was written the rich Romans had millions of slaves. Many of the slaves had been rich and learned in their own lands. But when Rome conquered their country the conquered people were often reduced to slavery and taken to Rome to be sold, no matter how noble they were. Besides doing all the menial work, many occupied the positions requiring a good education. Physicians, story-tellers, readers, reciters, architects, musicians, singers, players, and many of other professions existed among them.

As masters were cruel, and life was hard, and with little to hope for, the message of Christianity—the story of the Love that sent the only Son of

God to earth to live among men, to serve and love and comfort them, to be cruelly treated as the slaves were, to die as a slave might, by crucifixion, and then to rise from the dead proving that He was God, and to promise them eternal happiness, if, by believing in Him, they were patient and hoped in Him—all this came as a comfort and hope to the Roman slave. Often it was the slave who first believed, and his example of patience and love became the cause of a master's conversion.

It is so hard to be patient! Patience closes our lips when we feel we are wronged and bitter words are struggling to get out, and puts before our minds the picture of Him Who stood before Pilate and answered nothing.

Christianity brought hope to the slaves of olden times by showing them that suffering borne with patience brought eternal life. So St. Paul prayed for them that the hope of God might fill them with the joy and peace of faith, that they bear with patience all troubles, and learn that hope blesses every heart.

For the Southern Churchman.

#### The Harp of Sorrow.

M. B. Lindesay.

I touched a golden lyre

In days long since gone by,  
And sang of love, and love that stayed,  
Beneath a summer sky.

That lasting love has long been dead,  
With summer days like phantoms fled.

I swept a harp of many chords

Within my native seas,  
Of living joy, without alloy,  
Where all things dealt to please;  
Yet old Time took me swiftly on  
Till golden days of youth were gone.

Some minor chords 'twas mine to touch,

Against all wish and will,  
But Life a sternest flat held  
To suffer and be still.  
And so at length the lesson learned,  
I to the earlier hopes returned.

And then I found another note

Must be my daily need,  
The Harp of Sorrow held me close  
To others in their need.

I could not go alone my way

While others journeyed, day by day  
Along the path which I had passed—  
I needs must pause and help the last.

#### The Power of God.

As one thinks of all the trouble and the turmoil and confusion in the world, and the apparent helplessness of man to bring order out of the chaos, the words of the Psalmist come into one's mind—"Our help is in the name of the Lord, Who hath made heaven and earth." The power of God can do what the power of man can not, that is, save the situation. The vast universe, with its orderly procession of suns through space, each following its appointed path and upheld and directed by God's Almighty Hand, should strengthen our faith, and enable us to believe that the power of God is adequate to meet any occasion that may arise in this world of His, which is as much an object of His care as any part of His universe.

When we remember, too, that it was this world of ours into which His only begotten Son was born that He might become a part of it, and redeem it by the sacrifice of Himself upon the Cross, we feel assured that His Power is available for its every need.

Let us have faith in God, and believe that His Power will be manifested to bring order out of chaos and to usher in a new and better Day for mankind.—Frederick W. Neve.

#### His Grace.

In faith

Look back and you will see  
The ways and means that He—  
The Christ of God—did use  
To lead your soul to choose  
For Him.

In faith

Look on with trust divine—  
And brightly there will shine  
The star of hope that leads  
The soul—e'en though it bleeds—  
To Him.

In faith

Look up, and skies appear  
All set with jewels clear,  
And in them shines the grace  
Of God Who turns our face  
To Him.

In faith

Look back, look on, look up,  
His will to do—His cup  
To taste, and for His sake  
Our hopes, our fears, to take  
To Him.

—The Rev. W. J. Lowrie.

#### The Successful Mother.

Few great women are successful mothers. The public prevents it. When a woman becomes great or notable, society makes its selfish and absorbing demands. An ego is apt to be developed. Outside interests encroach more and more on the days. Work, talents, attentions become walls between the soul of the child and the mind of the mother.

I have seen great women who were rare intellectual companions for their children. But even here that divine spark which keeps the human race from utter darkness was frequently missing. I have also seen great mothers who could not soar to the heights with their gifted sons and daughters—whose clean ideals, never-failing faith and simple wisdom shaped the characters which made gifted men great men.

Being a great mother is a life-work. It is early-morning labor and late-night praying. It begins before the child is born; it endures until the mind is gone. It dreams by the cradle and through the years builds hopes upon the dead dreams. It may be crushed, but it never surrenders.

Great mothers every day take broken pieces of life and build new temples.

They can love better than life and yet stand at the foot of the cross.

This is not sentimentality. There are great mothers all around us like the stars in the encircling universe which we can not accurately measure or weigh, nor yet understand.

The world has a fairly accurate rating for great women. Only God can assay great mothers.—From the October Delineator.

Every project of reform has to pass through four stages. The first stage is that of "Pooh, pooh!" The second—when vested interests begin to be attacked—is "No, no!" The third, as the corporate ideal begins to gleam before the common eye, is "Well, well." And the fourth and final stage is that of "Yes, yes,"—to which most people add that they thought so all the time.—Life and Work.

# For the Young Folks

## The Promises of God.

God has not promised  
Skies ever blue,  
Flower strewn pathways  
Always for you.

He has not promised  
Sun without rain,  
Joy without sorrow,  
Peace without pain.

But He hath promised  
Strength from above,  
Unfailing sympathy,  
Undying love.

—Unidentified.

For the Southern Churchman.

## BIG THOUGHTS FOR LITTLE PEOPLE.

Stones.

The Rev. Thos. F. Opie.

But for the rock and stones of the earth, children, this old world of ours would hardly hold together. But for rock we would have no solid foundation. But for rock we would not have much of the wealth of the world. Stones are "precious." Stones are valuable. Stones are useful. Stones are beautiful.

I recently visited a felspar quarry and a mica mine. The felspar stones are used in the making of pottery and other useful things, and mica is used in place of glass and in connection with much of our electrical and radio apparatus. It was interesting to see these products in the rough. You would scarcely suppose that they were of much use, if you saw the rough stones and rock formations in which they are found—and yet thousands and millions of dollars are made from these industries and businesses.

It is so with childhood. Good and valuable stuff is mixed with the rough and the ugly and the unattractive. Here and there we see glints of sparkling things, where we little suspect it. If we could but separate that which is fine from what is gross and coarse and one could find some valuable material in childhood. Both mica and felspar are found in granite—a very hard and solid substance. Felspar is white and some of the felsstones are almost like marble. Well, character is "white," too, is it not? And it is found in hard and solid stuff, children! Do not fail to find it and do not fail to value it properly. Nothing is of greater worth.

Mica comes in very thin sheets, some of which are less than three hundred thousandths of an inch in thickness. It is transparent and thin, like very thin glass, and will stand heat, so that it is often used in lanterns and where the intense heat would break mere glass, the fine material of which, true and honest and enduring character is made, must be able to stand the heat and fire of life—and it must "let in the light"—yes, and let out the light! No child should "live in the dark"—and no child should be kept in a bad and dark environment—any more than should our gold, iron, silver and other valuable ores, which must be removed from the damp and dark and dreary places of the earth.

Jesus spoke of building His Church upon a rock. Fine things can be built

up on boys and girls who have firmness, character, true worth. Nothing can be built up on lying, dishonesty, disobedience, fickleness. But children who are true, faithful, loyal, reverent, helpful, affectionate, honest and clean—these are the foundation stones of our nation and of the Church and of society. These are precious stones, indeed.

The poet spoke of "sermons in stones." Well, there are many fine lessons to be learned from stones. There are those who look upon rocks as of no particular value—or as things in the way of progress. They fail to see "sermons" or gold, or ore, or anything valuable—because they have no imagination and are influenced by surface impressions—by what things look like!

A great sculptor was asked how he made such beautiful statues. He replied: "I get a stone and cut away all I don't want." So God can make of every boy and every girl a fine, noble, beautiful piece of work, a splendid, useful Christian, a "living statue," if we will give ourselves into His hands and let Him "cut away" all He does not want or need—all that is ugly, spiteful, hateful and selfish. May we all be living statues of God's beauty and love.

## MOTHER ROBIN OUTWITS A CAT.

### A True Story.

All summer the robins had been resting in the trees in a garden across the street from our house in the city. One morning as I returned from down town I heard a great commotion among the robins which unmistakably means, "the young ones are flying." I looked around and sure enough the parents were in a high state of excitement, flying back and forth across the street, sitting on the gate posts and evidently trying to encourage their babies to get up into the trees out of the way of the city cats of which there are many. All at once there flew up out of the ferns growing in one of the yards a small brown bird which wavered and trembled a second and then landed directly in the middle of the sidewalk. At the same time there appeared a lank yellow cat from out of the shrubbery. The mother robin hesitated not an instant, but flying very low over the head of the cat (who had not as yet discovered the baby on the walk) acted as if wounded and about to fall. The cat followed the robin, who kept just out of reach and flew in the opposite direction down the street, through a driveway, keeping just above the head of the cat until she had led her enemy a safe distance from the little robin still resting on the sidewalk. Then returning she, with a few very quiet chirps so encouraged the little one that it tried once more, and with a mighty effort rose until it was safely among the leaves of the tree nearby and safe from harm. Could mother love and instinct go further?—E. W. Barney, in Our Dumb Animals.

### How the Cardinal Got His Color.

When the Virginia cardinal, the most showy of our native birds, gets through with the cares of housekeeping, and when the children have been sent off to some woodland kindergarten, he and

his modestly-dressed mate desert their summer haunts and become wanderers on the face of the earth. Strange that he should put off turning gypsy and drifting aimlessly from place to place until the trees are bare and there are no leaves to hide his splendid beauty. He fairly startles you some frosty morning with his clear military whistle of "Cheo! cheo! cheo!" right out in the front yard. He seems strangely out of place among the leafless trees, his crimson plumage all ruffed by the winter wind and his outlines showing like a brilliant cameo against the background of snow. He carries himself like the soldier he is, unconscious that he is the most conspicuous object in sight. When he started out on this extended outing, he does not do like some husbands, leave his wife at home, but he always takes her with him whenever he goes. In fact, she seems to be the real leader on such occasions, and he keeps her in sight and is pleased to turn down any road she may elect to travel. Their route leads them through swampy hollows, where the brambles still hold a few berries; down long, rambling fence rows; across wind-swept hillsides, to the shelter of wild plum thickets; around the edge of woods to orchard clearings; into the old garden, where the yellow rose apples hide among the thorns, and then to the barnyard, where the fowls are fed. He and his mate may tarry for several days, but some morning they "silently steal away," and one misses the bit of summer that had drifted in to gladden and cheer. It always strikes one that he should stay where flowers never fade and where leaves are always green, and not go traipsing over the country in all kinds of snowy weather—here today and gone tomorrow.

It is not to be wondered at that the old Indians, with their poetic fancy, have woven a legend to account for his brilliant coat. The story runs like this: Away back, hundreds of years before the white man came, there lived two warriors who hated each other as only Indians could hate. One of these had an only child, a son, called Towai, a boy as straight as a hickory sapling; and as he had no trousers pockets for his hands, he walked with his shoulders well back, head up, and stepped as proudly as a conquering hero. The other warrior had a daughter called Gonda. She moved with the unstudied grace of a dappled fawn, and her voice was like rippling waters. Now, these warriors hated each other so much that they did not want their children even to be friends and told them that if they so much as glanced at one another they would be killed. But when their fathers were away the children would wander through the forests and make friends with all the little wood people. They would watch the orioles weaving their baskets of moss; they would stand guard over a sleeping fawn while its mother was away; they would pile up nuts for the chattering squirrels; and they would count the eggs in a partridge nest without so much as touching a single one. Then they would stretch themselves on a bank and drop worms to the speckled fish. As they harmed none of the forest folks, the birds and the animals all came to know them and looked on them as their friends. There was so much to interest them that sometimes the summer day passed before they knew it, and there would be gathering shadows and a red glow in the west before they thought of going home. So one day the warriors came to camp, and the children could not be found. Then some one told tales, and the war-

riors set out to find them, vowing, if found together, they would slay them. Then the wind whispered to the trees: "O, wise trees, help the little Indians, for their cruel fathers are coming to do them harm!" And the trees whispered to the birds, who had already gone to sleep among the branches: "Help the little ones! Help, help!" The birds said: "We will turn them into birds, then they can fly away and escape from their wicked fathers, if you, O wind can delay the warriors and give us more time." So the trees called out to the lightning bugs to crawl over the dead leaves and set them on fire; and the wind puffed and blew the leaves, and soon the forest was in a blaze. Then the bird brothers of the children asked Gonda what bird she would like to be. She said that of all the birds she would rather be a plain brown sparrow, as then no one would hunt her for her feathers. When Towai heard that, he begged to be turned into a sparrow too, as he did not want to be separated from his little friend. While they were talking they happened to look down, and they were children no longer, but were two little brown birds with wings, tails, long sharp toes, pointed beaks, and all. The wind cried: "Hurry, hurry, quick, before the fire gets you! Fly, children, fly!" Gonda at once sprang into the air and flitted over the crackling flames so quickly that the fire only tinged her feathers here and there with a ruddy glow. But Towai hesitated. He hated to leave the earth where he had spent so many happy days, and he lingered so long that every feather on his body took on the color of the flames, and his face was as black as night from the soot. And to this day all the boy cardinals are red all over, except the black band around their bills; and all the girl cardinals are brown like sparrows, with only a faint trace of red on crest, wings, and tail.

#### Rosemary's Socks.

It was twenty minutes past eight when Rosemary opened the door of the kitchen where her mother was preparing breakfast. On one of her little feet was a black sock and a patent-leather slipper. Her other foot was bare, and in her hands she held the other slipper.

"Mother," said Rosemary, "I've looked everywhere, and I can't find my other sock."

"Well," answered Mrs. Holden, "I don't know what I am going to do with you. It was only last week you lost one of that new pair of white socks I wanted you to keep for best. Rosemary, you are careless about your things. Try to remember where you put your socks when you took them off last evening. And do hurry or you will be late for school."

Rosemary went back to her room to look again for the missing sock, but she did not have any hope of finding it. "I never can keep anything," said the little girl to herself. "I put the socks together on the chair when I went to bed, and I can't help it if the things don't stay where they're put." It was plain that the lost sock was not on the chair or anywhere in sight. Rosemary searched all the corners in her room where it could possibly be.

"O dear, what can I do!" she cried and winked hard to keep back the tears that were trying to come.

"Have you found it?" Rosemary's mother asked as she appeared in the doorway holding a sock in her hand. But it was not the lost sock; it was the mate of the one that had been lost the week before. The little girl

shook her head slowly.

"Then," said Mrs. Holden, "I am afraid you will have to put on this one. If you wear these two odd socks together, it will really be only one pair lost. I know," she added, noting her little daughter's astonished expression, "that it will look queer to wear a white sock with a black one, but perhaps it will help you to be more careful next time. Now hurry and finish dressing."

Before Rosemary could answer, her mother handed her the sock and went back to her work. The little girl angrily brushed away the tears that were making their way down her cheeks and quickly put on the white sock and the other slipper.

"Everyone will laugh when they see that my socks don't match," said poor Rosemary when she kissed her mother good-by.

"I'm sorry," answered Mrs. Holden, but she was firm, for she knew that she must cure Rosemary of her carelessness ways.

The little girl started for school at last, feeling in spite of herself that she deserved to be punished for her carelessness. Although it was nearly nine o'clock, Rosemary decided to walk across the fields to the schoolhouse, as she often did in the summer when she had plenty of time. She climbed the fence into the Jones's meadow as usual, but she was so busy thinking of what her schoolmates would say when they saw that her socks did not match that she could not enjoy the walk.

"I almost think I shall not go to school," said Rosemary to herself, but she kept on walking across the field. She had nearly reached the far fence when the thought of going barefooted occurred to her. The Kelly children always went without shoes in warm weather, and nothing could be so bad as wearing this odd pair of socks.

Feeling a little guilty, Rosemary sat down on a large rock and began to unbutton her slippers. When she had taken them off she pulled off the white sock and then the black one. But to her surprise she found herself holding in her hand two black socks, one inside the other. Rosemary was much amazed, and it was some time before she realized that she had put both socks on one foot without noticing it.

"No wonder I couldn't find it!" she cried, laughing, and hurriedly put on her black socks and slippers. The white sock she put into her pocket, determined that it should not be lost. "And I don't intend to lose another sock so that there will be an odd one to go with it," she said and began to run so that she should be on time for school.—*Youth's Companion*.

#### Half Pressure.

John and his father were on their way to a neighboring county in the automobile. There was something wrong with the car. There was not the usual power on the hills. After one hill, especially, had been climbed, John growled:

"I wonder what is wrong with the car today? We always took that hill on high speed, but this time we had to shift into second."

"Was everything all right when we left home?" asked his father.

"Last night the car was working perfectly," said John. "I don't see how anything could go wrong while it was not being used."

They rode in silence. Another up-grade stretch showed how weak the power was.

"Did you test the tires this morning?" John's father asked.

"Why, no. They seemed to be standing up all right, though."

John stopped the car and tested the air in the tires. He found the pressure less than half what it should have been. Then he knew it was the tires that were acting as a drag to hold back the car.

No automobile can develop its full power if the tires are only half inflated, any more than a boy can ride to success on work that is only half done. A boy must put forth the best possible effort if he wants to get on in the world. There are boys who are trying to advance, and all the time being held back because something only half done is acting as a drag.

It is in school especially that a boy is tempted to do less than his best. Many fellows only half learn their lessons. They go over them just enough to be able to recite them fairly well but do not take the time to fix them firmly in their minds. Of course if the whole object of studying was to recite, then that kind of studying might get by. But a boy goes to school so that he may be prepared to do a man's work some day. It is not the lessons themselves that are the most important part of his education, though they do count in making up the grades. It is far more important for a boy to learn to apply himself. If he keeps at each lesson until he masters it, he will make more than good marks—he will form a habit that will help him all his life. He will be able to apply himself to whatever he goes into in life. That habit means success.

On the other hand, if a boy just gets his lessons well enough to recite them, he will find, when he gets out in the business world, that he will do only enough to get him through the day. He does not give either his employer or himself full measure. And in the end it will hurt the boy more than it will hurt the man who employs him, for that man can hire some other fellow, while the boy who gave scant measure of time and effort will have to keep on living with the failure he has made of himself. Maybe some day, when it is too late, he will realize he has not the power he should have.

This happens in almost everything that a boy goes into. If he does not put his whole heart into what he is doing, he cannot succeed as he should. There is an old motto that a boy ought to remember—"What is worth doing at all is worth doing well." Another saying that might help a boy if he would follow it is this: "Do your best, your very best, and do it every day." Let a boy try that last prescription for just a week, and he will never return to the old weak-backed method.—Exchange.

For the Southern Churchman.

#### Strange Ways of Delivering Mail.

Eugenie du Maurier.

When the people of St. Kilda, an island off the west coast of Scotland, have mail to send away, they make use of a strange postal service, in which the tides play an important part. Every year, from August until May, this lonely island is cut off from all communication with the mainland, except by letter. The mail is put in a water-tight tin can, which is fastened to a sheep-skin buoy, and then set adrift. It is only when the wind is blowing in a certain direction that the mail reaches the shore. But when wind and tide are favorable, the strange mail-carrier

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Suits and Overcoats at \$10 and up.  
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Raise funds for your Sunday School or other Societies, selling delicious Scotmints. Six flavors—Peppermint, Yeast, Wintergreen, Clove, Cinnamon and Licorice. Sell for 5c. Everybody has a nickel and everybody likes Scotmints.

#### NO CAPITAL REQUIRED

We extend you 30 days' credit, ship in any quantity and any assortment of flavors.

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Your Profit	\$7.00		\$11.50		\$24.00			

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Send \_\_\_\_\_ packages of  
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drives straight across to the coast, sixty miles away, and is there picked up and its contents redispersed.

In a similar way, the people of the Magdalen Islands, in the Gulf of St. Lawrence, have at times used wooden barrels, in sending their letters to the mainland. Strange to say, this method is unusually quite trustworthy, despite the seeming risk.

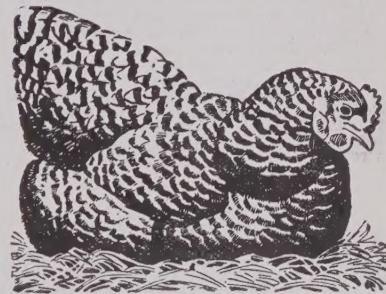
Southern Canada has a mail service that is very remarkable both because of the distance it covers and the way it covers it. The route extends even to the Arctic Coast. And twice a year mail is delivered at that extreme point. In the wilderness country south of the Arctic Circle, but still far north of the railroads, there is a monthly delivery. The entire route covers some two thousand miles. It is said to be the longest postal route of its kind in the world; for the mail to these far North outposts goes by boat in summer, and by dog-sled in winter.

Most of the difficulties of trying to live the Christian life arises from attempting to half live it.—Henry Drummond.

# Paid the Pastor

Thanks to Reefer's More Egg Tonic, Mrs. Lena McBroom, of Woodbury, Tenn., kept her hens laying all winter and used the egg money to pay the pastor.

She writes: "I can't express in words how much I have been benefited by 'More Eggs.' I have paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42½ dozen eggs last week, set 4 dozen, ate some, and had 1½ dozen left."



Over a million poultry raisers have already learned the value of Reefer's More Egg Tonic. You, too, can keep your hens laying eggs all winter by the use of this scientific egg producer.

"**More Eggs' Tonic is a Godsend,**" writes MRS. MYRTLE ICE, of Boston, Ky. She adds, "I was only getting 12 eggs a day and now get 50."

#### 15 Hens—310 Eggs

I used "More Eggs" Tonic, and in the month of January from 15 hens I got 310 eggs. MRS. C. R. STOUGHTON, Turners Falls, Mass.

#### 1200 Eggs from 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day; April first I had over 1200 eggs. I never saw the equal. EDW. MEKKER, Pontiac, Mich.

#### Results Guaranteed

The Producers and Consumers Bank of Philadelphia has \$5000 on deposit to absolutely guarantee that "More Eggs" will increase the egg production of your hens. Your money refunded if not delighted.

#### \$1.00 Package

# FREE

Don't send any money. Just fill in and mail coupon below. You will be sent at once two \$1.00 packages of "MORE EGGS." Pay postman on delivery ONLY \$1.00 plus a few cents postage. The extra package is FREE. Don't wait—take advantage of this offer today. Reap the profits "MORE EGGS" will make for you. Get eggs all winter. Send today!

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Poultry Expert

**FREE** 9th and Spruce Sts.  
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Send me two \$1.00 packages of More Eggs Tonic for which I agree to pay the postman \$1.00, plus postage, when the package arrives. It is understood that if I am not entirely satisfied at the end of 30 days you will refund my money.

Name \_\_\_\_\_

Address \_\_\_\_\_

If you prefer, enclose \$1.00 cash or money order with coupon, to bring your order sooner. C.O.D. packages may take longer in the post office.

# EVERYTHING NEW!

Soon Miller & Rhoads will have a large, beautiful new addition to their Store—but in the meantime the great floor spaces already available are full of NEW THINGS. New Furniture for new homes—and old; new outfits for boys and girls in school; new modes and materials for women of fashion! New department features are beginning, too, preparing for greater service of the greater store—for instance, a department of FALL HATS FOR MEN.

#### Do Much "Window-Shopping" and "Looking" at Miller & Rhoads this Month

You will find much inspiration and complete information about the new, and our old service—with improvements. This is a place of convenience for our patrons, as well as "The Shopping Center" of Richmond.

**Miller & Rhoads**  
The Shopping Center

RICHMOND, VA.

# Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per square line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons seeking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

Marriage notices not exceeding forty words, \$1.00. Death notices, not exceeding forty words, inserted free. Over forty words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

## SPECIAL NOTICE.

### PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing organs for memorials.

### HOME SCHOOL.

Retarded Children—An ideal suburban home, where a limited number of children of slightly retarded mentality can have individual instruction and care under teachers of twelve years' experience in this line of work. Address Miss Sue I. Schermerhorn, Colonial Place, Richmond, Va., R. F. D. 2.

### ANTIQUES.

**WE PAY THE HIGHEST CASH PRICES** for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin St., Richmond, Va.

### HAVE YOU \$100 OR MORE?

Loans of such sums desired by church mission in large city. To run six months or year. Principal payable on 60 days notice in case of emergency need. Will pay legal rate in this state—10 per cent payable quarterly.

For particulars write

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THE AIMAN, 20 South Iowa Avenue; near Board-Walk, Chelsea section; attractive home, enjoyable surroundings, excellent accommodations. Fall and winter seasons.

### CHRISTMAS CARDS.

FLORENTINE CHRISTMAS CARDS, \$1.00 dozen, assorted. Calendars, etc. M. Zara, Box 4243, Germantown, Pa.

### Gloucester County.

FOR RENT OR SALE—RESIDENCE, including four bed rooms, two bath rooms, electric lighting, cyster shore, on North River, Gloucester County, Va. Farm of 150 acres if desired. Reasonable rent. Address S. C. Wolcott, Nuttall, Gloucester County, Va.

### ANNUAL MEETING.

The Sixty-first Annual Meeting of the Life and Contributing members of the Evangelical Education Society of the Protestant Episcopal Church will be held on Thursday, October 18, 1923, in the Board Room, at The Platt, 130 South Twenty-second Street, Philadelphia, Penn., at 4:15 P. M., for the election of officers and the transaction of such other business as may be brought before it.

S. LORD GILBERSON, Gen. Secty.  
Philadelphia, Pa., Sept. 24, 1923.

### SITUATION WANTED.

REFINED, CAPABLE, SOUTHERN WOMAN wants position as housekeeper, care of semi-invalid, or nurse for one or two children. Address Mrs. S. L., care of Southern Churchman.

**WANTED**—IN A REFINED, CHRISTIAN home, by a young lady, a position as governess, companion or assistant in the home. Address "T.", Rolla, Va.

**LADY OF EXPERIENCE AND REFinement** desires position as companion, or secretary. References exchanged. Richmond preferred. Address "X," Box 55, Station B, Richmond, Va.

**WANTED**—BY VIRGINIA LADY OF education and refinement, position as companion to elderly lady, or semi-invalid, secretary. Linen-mistress or mother's helper. Good references. Address Miss N. Fowle, Clinton, N. C.

## HELP WANTED.

**WANTED**—WORKING HOUSEKEEPER, family of three. References. Address "A," care of Virginia Trust Company, Richmond, Va.

**GOVERNESS WANTED FOR TWO GIRLS**, 12 and 15 years. State terms. Address Box 16, Haymarket, Va.

# Obituaries

### MRS. ALICE BAKER RUCK.

ALICE BAKER RUCK, wife of the rector of Lake Placid, N. Y., and daughter of Mr. and Mrs. H. Judson Baker, of Braddock, Alexandria, Va., died at Lake Placid September 19, 1923. Church burial service at Lake Placid, September 20, conducted by the Rev. W. W. Silliman and the Rev. E. P. Miller. Family and grave service at Braddock, Alexandria, Va., September 22, conducted by the Rev. S. A. Wallis, D. D. Interment in Ivy Hill Cemetery.

Her loss is mourned by her husband and six-year-old son; by her parents, three brothers and three sisters. "Happy are the dead who die in the Lord."

### MRS. KATHERINE BROOKE HAMLIN.

At Phillips House, September 20, in her forty-ninth year, KATHERINE BROOKE, wife of Edward Hamlin, and daughter of the late Major Holmes and Georgia Bryan Conrad, of Winchester, Va.

The above announcement appearing in a recent issue of a Boston paper brought keen sorrow to the hearts of the many friends of Katherine Brooke Hamlin, not alone in the city of her adoption, but in her girlhood home as well, where she was much beloved.

Endowed with exceptional personal charm, handsome, cultured and with all that goes to make up an attractive, forceful character, Mrs. Hamlin was well fitted for the important position she held both in her family and her social life. Surrounded in her home by a very ideal happiness, with a devoted husband, two lovely young daughters just budding into womanhood, and a young son giving great promise for the future, life seemed very fair before her when she was suddenly stricken with a fatal illness.

At her urgent request she was told her exact condition, and when she learned that the end could not be long delayed, with unfaltering faith she declared that all was well, and through long weeks of suffering not a murmur escaped her lips.

From her sick room radiated only brightness and cheer and the benediction of a sublime trust in the unerring wisdom and love of her heavenly Father, and when death came it was the peaceful passing of a beautiful life nobly lived.

The deep sympathy of Mrs. Hamlin's friends goes out to her family in Boston and her mother and other relatives in her old Virginia home.

### MRS. CAROLINE BOOKER ROLLER.

MRS. CAROLINE BOOKER ROLLER, wife of Rev. Robert Douglas Roller, D. D., was before her marriage Miss Caroline Booker, of Richmond, Va., daughter of Mr. and Mrs. George T. Booker. She was born in Richmond September 27, 1855; died in Charleston, W. Va., September 19, 1923. Was married October, 1877.

For several years she and her husband lived in Hanover County, Va., which was Dr. Roller's first parish after his ordination. From there they moved to Martinsburg, W. Va., Dr. Roller having been called to Trinity Church. Mrs. Roller, wherever she lived, easily made friends, and many of these lasted through life. Today she is remembered and loved by Trinity congregation. She had a rare charm and ease of manner, and graced any position she was placed in.

Thirty-five years ago she came to Charleston, her husband having accepted the rectorship of St. John's Church. During all these years Mrs. Roller, with her striking personality, high ideals and beautiful Christian character, has made a deep and lasting impression in the life of the city. No one was more sought or more cordially welcomed in times of joy

or seasons of adversity. Always dignified, yet with a keen sense of humor, she was the centre of interest and attention in any company. The rectory was truly the home of the parish. Old and young loved to gather there. She gave herself in untiring devotion to the work of the church and had the remarkable gift of inspiring others to give themselves. Her bright, beautiful Christian character made her life a joy and benediction to others. It may be truly said the real beauty of her life was shown in the family circle where her gentleness, tact and devotion made her a woman of singular distinction and charm. She impressed every one with her rare qualities of motherhood—a devoted wife, a noble mother and a true friend.

She was ill for more than five months, but bore it with remarkable cheerfulness and fortitude. Her faith was clear and strong to the end.

She leaves five children—three sons, Dr. Douglas Roller, Rev. B. R. Roller, Francis Roller, and two daughters, Mrs. Carol Robinson and Mrs. W. S. Robertson, upon whom the memory of such a life is the richest legacy she could bestow.

### NEWS NOTES.

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### FLORIDA.

Rt. Rev. E. G. Weed, D. D., Bishop.

### Death of a Prominent Clergyman.

Following an illness of five weeks, the Rev. C. H. H. Bloor, rector of All Saints' Church, South Jacksonville, died Friday, September 28, at St. Luke's hospital. The funeral was held from All Saints' Church, and was attended by a congregation which packed the church. The service was conducted by Rev. Frank W. Gee of St. Andrew's Church, assisted by the Rev. Messrs. Charles Frazer, Van Winder Shields, D. D., and Charles A. Ashby.

Mr. Bloor was a native of England, and was fifty-seven years of age. He was rector of the Church in South Jacksonville for the past eleven years and was greatly beloved. The only surviving relative is his sister, Mrs. S. L. Losdale, of Winslow, England. Mr. Bloor was a prominent clergyman of the diocese; several times a deputy to General Convention.

### WEST VIRGINIA

Rt. Rev. W. L. Gravatt, D. D., Bishop.  
Rev. R. E. L. Strider, Coadjutor-Elect.

### The North Western Convocation.

The fall meeting of this convocation was held in St. Luke's Church, Wheeling, the Rev. Jacob Brittingham, D. D., rector, on Tuesday, Wednesday and Thursday, September 25, 26 and 27. On Tuesday evening the Rev. John Gass of Trinity Church, Parkersburg, preached. There was a good attendance at the service. On Wednesday morning, 9:30, Convocation met for business. After roll call the regular business was disposed of. The treasurer's report showed a balance of \$108.66 in hand. The Rev. John Gass was elected Dean for the ensuing year; the Rev. C. G. Cogley, Christ Church, Wellsburg, Secretary; the Rev. O. C. Fox, Church of the Good Shepherd, Parkersburg, treasurer; the Rev. Messrs. John S. Alfriend and J. Logan Fish were appointed auditing committee.

As the Rev. S. Scollay Moore, D. D., has resigned the rectorship of Trinity Church, Parkersburg, to take effect on October 1, the Rev. R. E. L. Strider, D. D., moved the appointment of a committee to draw up statement of appreciation of Dr. Moore. The committee was appointed, and subsequently brought in the following resolutions, viz: "Whereas, The Rev. S. Scollay Moore, D. D., rector of Trinity Church, Parkersburg, has resigned his parish,

**EVANGELISM—THE CHURCH'S NEED.**

(Continued from page 7.)

Church and it is high time that we awaken out of sleep and lose a little of our indolent, self-centered selfish, self-satisfied, smug self-complacency and ask ourselves this question: What is our duty to the outsider and what message has the Church for him?

At present we have not the clergy to conduct such missions nor the congregations to make such meetings for the outsider possible. Yet we have evidence that the Church is seeking a way whereby she can adapt herself to this very important and necessary work of Evangelism. It is our responsibility to attempt to bring the man on the street into the Church and the method must be through

an organized city-wide Mission, addressed to the outsider, and held in a public hall or theatre.

So far it has been almost an impossibility to organize and arrange such a mission but we are working on the task and ultimately we shall meet with success. We are trying to prove that it is possible for this Episcopal Church to be not only a Church for the cultured, a post-graduate course in religion, but that it is also possible for us to be an evangelistic Church, expressing our real interest in the outsider or non-churched, by going to him and striving to bring him to a point of decision for God and His Church, not only by an appeal to the intellect, but by an appeal to the emotions, the conscience and the will.

**INSPIRING SERVICES MARK BISHOP FREEMAN'S CONSECRATION.**

(Continued from page 11.)

a letter read by General Lejeune, expressed his regret at his absence, and his indorsement and support of this service and the great undertaking to build the Washington Cathedral.

Bishop Freeman, the first speaker of the occasion, spoke for the first time, officially on the Cathedral grounds, first of all paying tribute to his two predecessors—Bishop Satlerlee and Bishop Harding; and prayed that some of the power of both would be his to carry on. Next, he addressed himself to his brethren, the clergy of other denominations, warmly greeting them, because they all together worshipped with him a common Lord and Master. Referring to the Cathedral as that which "Every one of us hope to have builded in five years," he said it would stand as a "Witness to the spiritual ideals pregnant in this nation."

Senator Pepper spoke next and painted a vivid word pic-

ture, carrying his hearers in imagination first to the top-most point of Mount St. Alban, in full view of the Capitol, thence to the Capitol itself, where Columbia, mounted on its dome, pointed those who had come, back to the great Cathedral, rising over the nation's capital. Legislation, he said, and government which is dear to all can only create the conditions under which man may pursue happiness. Happiness itself is only to be found in that for which the Church stands. Hand-in-hand and yet apart the Church and state work for the common good of man, and Senator Pepper emphasized the need in the nation's capital of a great witness for Christ in His Church, commensurate with the great buildings found in Washington for the material good of the people.

The arrangements for the service were in charge of General Lejeune, master of ceremonies, and the Rev. Charles T. Warner, Executive Chairman.

MARY MINGE WILKINS.

to take effect October 1, 1923, after thirty-five years of faithful, efficient service; therefore, be it

**Resolved, First,** That the members of the North Western Convocation, of the Diocese of West Virginia, take pleasure in recording their love for Dr. Moore as one who has served in Parish, Diocese, and General Church for many years with signal ability, and his wise counsel has been constantly of great value in the deliberations and work of this Convocation.

**Second,** That his brethren in the North Western Convocation affectionately and prayerfully wish for Dr. Moore many fruitful and happy years of further service in and for the Church.

**Third,** That a copy of this minute be forwarded to Dr. Moore and published in the Church News."

Continuing Wednesday's program Dr. Moore preached at service held at 10:45. This was followed by celebration of Holy Communion, the celebrants being Dr. Strider and the Rev. W. Meade (Dean). Luncheon was served at 12:30 in the parish house. Convocation met again for business at two o'clock, prayer being offered by the Rev. J. Logan Fish, rector St. Andrew's Church, Wheeling.

As Dr. Strider, at the morning session, had spoken of the desirability of something being done to make the meetings of Convocation more profitable to the members, the Rev. John L. Langhorne, rector of St. Paul's Church, Martinsferry, Ohio, at the request of the Dean, gave a brief explanation of a Retreat which had been carried out in the Diocese of Southern Ohio. After considerable discussion, a committee composed of the Rev. Messrs. J. T. Carter, J. Gass, J. S. Alfriend, together with Bishop Gravatt and Dr. Strider, was appointed to plan for a Retreat preparatory for Lent, and to work out a program for fall meeting of Convocation.

On motion of the Rev. J. T. Carter, a committee was appointed to draft resolutions of appreciation of the work of the Rev. R. E. L. Strider, rector of St. Matthew's Church, who has been elected Bishop-Coadjutor of the Diocese. Dr. Strider thanked the brethren for their expressions of appreciation and good will.

The members accepted the invitation of the Rev. F. Roberts to hold next meeting of Convocation in Chester.

The closing session of Convocation was held on Thursday morning. The secretary read a letter of sympathy which had been written to Dr. Roller, of Charleston, on the death of Mrs. Roller.

Dr. Brittingham introduced Charles H. Keesor, M. D., from the United Presbyterian Church, whose object was to secure the observance of "Father and Son Day" on Armistice Sunday. It was resolved that, as far as possible Dr. Keesor's request would be carried out in the bounds of the North Western Convocation.

A hearty vote of thanks was given to the rector, the vestry, and the ladies of St. Luke's Church for their hospitality and generous care of the Convocation.

J. L. F.

**MARYLAND.****Rt. Rev. J. G. Murray, D. D., Bishop.****To Become Chaplain at Tome School.**

Dr. Murray Brush, Principal of Tome School for Boys, Port Deposit, Maryland, one of the largest and finest equipped schools in the country, has established the position of Chaplain at the school and offered the call to the Rev. Robert A. Brown, recently curate at Christ Church, Baltimore.

Mr. Brown has accepted the position and will enter upon his duties at Tome on Sunday, October 21.

Tome School is not an Episcopal school, or under the control of the Church auspices, so that the selection of a Church clergyman for the chaplaincy was made without ecclesiastical predisposition on the part of the principal and trustees.

Mr. Brown is a graduate of William and Mary College and the Virginia Theological Seminary. Before becoming assistant at Christ Church, he was rector of the Church of Our Saviour, Baltimore.

R. F. H.

**Personal Notes**

The Rev. V. O. Anderson, formerly of the staff of the Church of the Advent, Boston, Mass., entered upon his work as rector of St. Agnes' Church, Washington, D. C., on October 1. His address is 103 Seaton Place, N. W., Washington.

The Rev. Alfred J. Derbyshire, rector of St. Timothy's Church, Columbia, S. C., has been elected to the Chair of English Bible in the University of South Carolina. He will give ten hours a week to this work in addition to his parochial duties.

The Rev. Joseph Carden, who resigned as rector of St. James' Church, Taylor, Texas, and adjacent missions, to become Archdeacon of Central Oklahoma, has entered upon his new duties, with residence at Oklahoma City.

The Rev. Frederick Harriman Hardinge, rector of Grace Church, Camden, S. C., was married to Miss Rose Dabney on Tuesday, September 11. The ceremony was performed by the Rt. Rev. K. G. Finlay, D. D., Bishop of the Diocese of Upper South Carolina, in the presence of a few close friends and relatives. The Rev. Mr. Hardinge is the Secretary of the Diocese and the Chairman of the Department of Publicity.

The Rt. Rev. Herman Page, D. D., recently attended the Shawinigan Conference at Victoria, British Columbia, where he delivered lectures on Spiritual Healing and kindred subjects, and conducted a clergy retreat for three days. This little experiment in internationalism proved very successful, and too much cannot be said for our Canadian brothers. While in Victoria Bishop Page was the guest of the Rt. Rev. Charles de Beber Schofield, D. D.

The Rev. Henry L. McClellan, formerly rector of St. Paul's Church, Monongahela, Pa., has entered upon his work as rector of St. Luke's Church, Pittsburgh, Pa.

